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ANDHRA PRADESH

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1. Appayya Dīkṣita paid an eloquent tribute to the Andhras in the following verse :

आन्ध्रत्वम् आन्ध्रभाषा च प्राभाकरपरिश्रमः ।
तत्रापि याजुषी शाखा नाल्पस्य तपसः फलम् ॥

But today with the exception of the Taittirīya recitation, the Prābhākara system of Mīmāṁsā has not attracted the concentrated attention of the Andhra scholars.

The reciters of the *Taittirīya Saṁhitā* today occupy the position of *herrenvolk* among the Vaidikas because out of a total of 461 Veda Pandits in A. P. — according to my count — 396 can melodiously recite this *Śākhā*. The other Vedas represent the minority community belonging to the gradually vanishing Vedic oral tradition.

The number of scholars who have devoted themselves meticulously to studies and research in the vast Vedic field is considerably small. The printing of M. D. Balasubrahmanyam's *The System of Kṛt Accentuation in Pāṇini and the Veda* is nearing completion. M. Kripacharyulu in his doctoral thesis on *Sāyaṇa and Mādhava - Vidyāraṇya* has studied Sāyaṇa's nativity and works based on sources drawn from Mss., inscriptions, and literary records. S. Hebbar's thesis on *Ṛgvede advaita-siddhāntānāṁ samīkṣaṇam* has been written in Sanskrit.

B. R. Sharma has edited 12 texts of the *Brāhmaṇas* and the technical treatises of the *Sāmaveda*. His *Sāmavidhāna-Brāhmaṇa* (first published in 1964) has now been reprinted by photo-offset process by Kendriya Sanskrit Vidyapeetha (= KSV), Tirupati (1980). The Oriental Research Institute of S. V. University (ORI-SVU) at Tirupati has published S. B. Raghunandacharya's *Ṛgvedamu* - a Telugu translation of the first 40 hymns of the

Ṛgvedasaṁhitā based on Madhvācārya's monotheistic interpretation. The Tirumala-Tirupati Devasthanams (= TTD) is now engaged in printing the *Śrīmad-Āndhra-Ṛgveda-Saṁhitā* which is a rendering of the entire *RV* in Telugu verse by K. N. V. Sastri.

Among the six schemes launched out by TTD, mention may be made of the tape-recording of Vedas on all-India level. In close collaboration with KSV, the Devasthanams have completed the recording of the *Kauthuma SV*, *Jaiminīya SV*, the Tāmraparṇi and Gūrjara modes of the *Rāṇāyanīya-Sāmaveda-Saṁhitā*, and the Kerala recitations of *ṚV* and *TS*.

The *Alaṁkāra-śāstra* (= *AŚ*) has come to be regarded as a major branch of research in the Universities and Oriental research institutes in A. P. Pullela Sriramachandrudu has written a thesis on *The Contribution of Paṇḍitarāja to Sanskrit Poetics* – the first part of which has been printed off (1981). A. V. Subramanian has shown that unique perception is one of the important ingredients of a poet's personality in *The Unique viewpoint of a Poet* (Hyderabad, 1981). Malladi Gopalakrishna Sarma's *Rāmāyaṇa-Mīmāṁsā* (in Sanskrit) is a detailed study of Vālmīki's immortal Epic. V. S. Sarma's monograph on *A Poetic Criticism* has appeared in 1978.

Among the critical editions of texts on *AŚ* and other works, mention may be made of P. Sriramamurti's *Kanaka-lekha-kalyāṇa* (1977). P. G. Lalye's *Navarasamañjarī* and the *Sūryodayakāvya* (1979), G. Rama's *Kāvyaprakāśadarpaṇa* of Viśvanātha (1979) and K. S. Ramamurti's *Bālabhārata of Agastya Paṇḍita* (1981). The Sanskrit Academy of Osmania University (Hyd.) has brought out an anthology entitled *Gems from Sanskrit Literature* (1979).

Some of the Sanskrit prose works published during the period of this Survey (1979–81) are : G. S. Swami's *Śrīmad-Rāmānuja-Caritam* in simple Sanskrit (1981) and Vedam Venkataraman's *Bāṇuni Kādambari – dāni vaiśiṣṭyamu* (1980) in Ṭelugu.

Side by side with prose works, a few dramatic pieces also have appeared during this period. One of them, V. A. Sarma's *Śabarī-saparyā* (1979), has the touch of imagery. The fruits which Śabarī ate and offered to Śrī Rāmacandra signify the souls stung by the sense objects before they resign themselves to the Supreme. A. P. Sharma has studied *Tradition and Modernity in the 20th Century Sanskrit Drama* (a thesis submitted to Osmania University in 1981).

In order that the rich Sanskrit religious panegyrics may be popularised in A. P., TTD have brought out several publications in Telugu. Apart from the critical editions of works on *AŚ* and other literary works, three trends stand out prominently in the Andhra contribution to this field : first, the important texts on Poetics have been translated into Telugu ; second, there has been a growing awareness among the literati to compose new poems in Sanskrit ; and, third, Telugu poems have been brought out – poems based on the Epic and classical Sanskrit themes. With regard to the first trend, P. Sriramachandrudu has translated into Telugu four major texts on *AŚ* such as *Vakroktijīvitam* (1977–78), Rājaśekhara's *Kāvyamīmāṁsā* (1979), Bhāmaha's *Kāvyālaṁkāra* (1979) and Vāmana's *Kāvyālaṁkārasūtrāṇi* with the *Bālanandi-vyākhyā* (1981). The second trend is seen in D. Arkasomayaji's *Śrīmat Prasannāñjaneyam nāma Hanumat-Sandeśaḥ* (1980) — a *Kāvya* in Sanskrit, with an English translation, of 700 verses — and the poems composed by B. R. Sastri, M. V. Acharya, Mallinatha Sarma, V. S. Sarma, and S. Vijayasarathi which have added lustre to the existing poems in Sanskrit. A. Gurunatha Rao's (*geyakāvyam*) *Hanumatsandeśam* composed in Telugu *Ragaḍa-vṛttam* and C. S. Sarma's *Pañcāmṛtam* belong to the third category.

The science of *Vyākaraṇam* shoots forth as the lovely rose plant in the beautiful garden of Sanskrit literature. Bhagavata Hari Sastri, Mm. Tata Subbaraya Sastri (alias Rayudu Sastri) and his pupil Peri V. Sastri caused the inflorescence of this plant in the past.

Rayudu Sastri's devoted pupil, Peri Suryanarayana Sastri, has now brought out the *Vṛtti-vicāramu* (1978) in Telugu, which is an exposition of the five *Vṛtri-s* (*kṛt, taddhita, samāsa, ekaśeṣa* and *sanādyantadhātu-*). In collaboration with Sriramachandrudu and A. S. Sharma, Sastri has edited the third *Kāṇḍa* of the *Vākyapadīya* with a Telugu commentary (1980). The Sanskrit Academy of Osmania University has kept the critical edition of the *Padamañjarī* ready for release (1981). Mention may also be made of the valuable theses written by research scholars of KSV at Tirupati as shown below : S. Lakshmanan, *Prauḍhamanoramā-śabdenduśekharayoḥ matabhedasya paryālocanam* ; S. K. Raman, *Pratyākhyāna-vimarśaḥ* ; Kum. D. Indiara, *Paribhāṣārthasaṁgrahasya sampādanam* and H. Jha, *Sāhityagrantheṣu durghaṭānāṁ padānāṁ Pāṇinidṛṣṭyā pariśilanam* — all of which were awarded the degree of Vidyāvāridhi by Rashtriya Sanskrit Sansthan (= R. Skt. S.) in 1978.

The Vaiyākaraṇas of A. P. have actively engaged themselves in the study of (i) Pāṇinian *sūtras*, Kātyāyana and Patañjali ; (ii) Bhaṭṭoji's nativity and the commentary written on the *Siddhānta-Kaumudī* by Bellamkoṇḍa Rāma Rāya Kavi ; (iii) the philosophy of Sanskrit grammar ; and (iv) the Telugu grammars written in Sanskrit. N. S. R. Tatacharya, the eminent Sanskritist of Tirupati in his paper, " *liṅ-artha-viṣaye matabhedāḥ* " (*Journal of the Sanskrit Academy*, II : 13-20, Hyderabad, 1980) has justified the grammarian's view on the strength of the argument advanced in the *Bhūṣaṇasāra*. A. R. Sarma has drawn our attention to the 16 works of Telugu Grammar written in Sanskrit by Andhras (*Proceedings of the 28th AIOC*, pp. 451–5, BORI, Poona, 1978).

In the field of Sanskrit Linguistics, we have now H. S. Ananthanarayana's *Studies in the language of the Taittirīya-Brāhmaṇa* and M. D. Balasubrahmanyam's " A Note on Vedic *apalúpam / apalúmpam* " (*ABORI* : Diamond Jubilee Volume, pp. 439–43, Poona, 1977–78), " The Summit Tone of a Vedic Word " (*Indologica Taurinensia* (= *IT*), VI : 35–9, Torino, Italy, 1978), " Accent *ITs* in the *Kṛt* suffixes " (*K. K. Rajah Felicit*.

Vol., 1981) and "*ase*-words in Pāṇini and the Veda" (L. Sternbach's *70th Birthday Volume, IT*, 1981).

N. S. R. Tatacharya, a versatile scholar in the binary Nyāya system, has critically edited the *Pañcalakṣaṇī Siṁha-Vyāghra-lakṣaṇe ca* with his own excellent but lucid commentary, *Bāla-bodhinī*—published by KSV, Tirupati (1979). He has written another commentary, *Bālapriyā* on the *Tarka-Saṁgraha-Dīpikā-Prakāśikā* edited by N. Veezhinathan (Madras, 1980). Furthermore, he has critically examined the concepts of *Vyāpti* (1977), *Prāmāṇyavāda* (1977) and the *nāmapada* (1978)—which have been published in learned Journals. Under his able guidance, S. Veeraraghavan has written a thesis on *Hetvābhāsa-vicāraḥ* (1978).

Another scholarly critical edition brought out by KSV, Tirupati, in 1980 is the *Nyāyakusumañjali* with the *Vistara* commentary by Uttamur T. Veeraraghavacharya. At the invitation of the Tirupati Vidyapeetha, he delivered an Extension Lecture on *Nyāya-śāstra-samīkṣā*—now published in the *Saṁskṛta-Vimarśaḥ* (Vol. VI : 49–53, Delhi, 1978). The other Extension lectures delivered at the KSV, which have been published in the same Journal are M. S. Ranganathacharya's *Nyāyavaiśeṣikayoḥ samānatantratvam* (*id.*, pp. 54–61) and V. S. Ramachandra Sastri's *Anyathākhyātiḥ* (*id.*, pp. 62–68).

The Department of Philosophy at SVU organised a *Seminar on Vyāpti in Indian Logic* at Tirupati in 1978, and several scholars including N. S. R. Tatacharya, V. Swaminathan and S. B. Raghunadhacharya read papers in the Seminar.

Among the Telugu renderings of the Sanskrit Nyāya works, mention may be made of Carla Ganapati Sastri's *Gautama-Nyāya-darśanam* (Hyderabad, 1977).

The study of Mīmāṁsā does not now occupy the prestigious position which it once held in A. P. Realising that this rich heritage of India may pass into oblivion, the Department of Sanskrit at SVU, in close collaboration with KSV successfully organised an *All-India Level Winter Institute in Prābhākara*

Mīmāṁsā (= WIPM) from 2nd to 22nd February, 1981, at Tirupati under the directorship of Professor E. R. Sreekrishna Sarma. The academic programme of WIPM consisted of (i) Foundation courses, (ii) Core Courses, and (iii) Readings from the *Bṛhatī* (five *adhikaraṇas*) and the *Prakaraṇapañcikā* (three *prakaraṇas*).

The Tirupati Vidyapeetha organised a series of Extension lectures on Mīmāṁsā, all of which have been published in the *Saṁskṛta-Vimarśaḥ* (Vol. VI, 1978). These lectures—"Mīmāṁsāsammato Devatāvādaḥ" (*id.*, pp. 69–79), Mīmāṁsaka-abhipreta-śābdabodhaprakriyā" (*id.*, pp. 80–86) and "Mīmāṁsā-śāstrasya itikartavyatātvam" (*id.*, pp. 87–93) were delivered by K. B. Sastri, V. S. Dongare, and Remilla Suryaprakasa Sastri respectively.

Peri Suryanarayana Sastri has written a commentary, *Khaṇḍadeva-bhāva-Prakāśa* on the *Bhāṭṭa-Rahasya*. S. B. Raghunadhacharya has made a comparative study of the means of valid cognition in the Nyāya and Mīmāṁsā systems of thought in Sanskrit (1978). M. V. Subbarama Sastri has now brought out a Telugu translation of the *Mīmāṁsā-Nyāya-Prakāśaḥ* (Hyderabad, 1978).

Among the Andhra scholars who have attempted a critical study of the different systems of Indian, Far Eastern, and Western Philosophy, Professor K. Satchidananda Murty stands preeminent. He has delivered a series of lectures on "The Vedantic Vision, The true Self, Indian Philosophy of History, Philosophy of the *Mahābhārata*, *Taittirīya Upaniṣad*, Andhra contribution to Buddhist Thought, Contemporary Asian Buddhist Thought : Some trends, and *Pratītya-samutpāda*" (1980–81). C. Ramaiah's *The Problem of change and identity in Indian Philosophy* has appeared in 1978 (SVU,) Tirupati. G. Sundara Ramaiah's thesis—*Nature and Destiny of Soul*—has now been published (Andhra University, Waltair). V. A. Kumaraswamy's *A Study of Annaṁbhaṭṭa's Mitākṣarā on the Brahmasūtras* (AU, Waltair, 1977) is awaiting publication.

Under the editorship of G. N. Reddy, Tallapaka Peda Tirumalācārya's rendering of the *Gītā* in Telugu has been published by SVU, Tirupati (1980). S. Sankaranarayanan has critically edited and translated into English Abhinavaguptācārya's commentary on the *Gītā* with analytical notes (1981). K. Daksinamurty has translated and commented in Telugu the *Īśāvāsyopaniṣad* (1977) and the *Muṇḍakopaniṣad* (1980). Among the numerous translations of the *Gītā*, mention may be made of R. Suryanarayana Murty's rendering into lucid, simple Telugu prose (TTD, 1980).

Some of the Advaitic classics have been rendered into Telugu such as the *Sūktimuktāvali*, *Advaita-Makarandam* and the *Siddhāntaleśasaṁgraha* (1977–81).

V. S. Sarma edited the *Paramātmastuti* with commentary (1979), and P. H. J. R. Sarma's *Bālapriyā* gloss on the *Ātmabodha* and *Parapūjā* appeared in 1980.

V. Jeyadẹvan, T. N. Kutti and N. V. P. Rao of KSV, Tirupati, have written their theses on *The Concept of Śabda-Brahman* (1980), *A comparative Study of Śaṁkara and Maṇḍana-Miśra* (1980), and A critical edition of Suka-Prakāśa Muni's *Adhikaraṇa-ratna-mālā* (1981) respectively. Scholars like S. S. Sastri, Sriramachandrudu, and Goda S. Sastri delivered extension lectures at KSV on "Advaitasya Prāmāṇikatvam," "Mithātvavādaḥ" and "Śrī-Harṣa-sammataḥ Anirvacanīyatāvādaḥ" respectively — all of which have been published in the *Saṁskṛta-Vimarśaḥ* (Vol. VI, 1978). Furthermore, the third volume of the *Nyāyakalpalatikā* — Ānandapūrṇa's commentary on the *Bṛhadāraṇyakopaniṣad* — will be brought out by the Tirupati Vidyapeetha during this year.

Although Tirupati has been a strong centre for the study of Viśiṣṭādvaita philosophy, the number of specialists in this field has become small. Some of the important research papers on this philosophy have been published during the period of survey (1977–81), of which mention may be made of A. S. Krishnamacharya's "Svayaṁprakāśatva-vicāraḥ" (*Saṁskṛta-Vimarśaḥ* V :

41–44, 1977), N. S. R. Tatacharya's concept of *Buddhi* according to Śrī-Rāmānuja (*Proceedings of II APOC*: 72–82, 1981), and S. B. Raghunadhacharya's "the sources of *Śarīra-śarīri-bhāva*" (Souvenir, Chinmaya Mission, Tirupati, 1979) and "Pillai Lokācārya on forms of God" (*Prof. Subbu Reddiar Felicit. Vol.*, Madras, 1977).

The Dvaita school has been represented by a few works such as Sripada Raya's *Śrī-Madhvastuti-mālā* (1978) and Y. V. S. Acharya's *Śrī-Satyādiśa-nāma-mahimā* in Telugu (1980). Special mention may also be made of *Śrī-Vyāsarāyulu* and *Bhakta-Purandaradāsu* — two Telugu monographs written by K. Appanna-charya and R. S. Bhattacharya — published by TTD (Tirupati, 1980) under the *Dāsa Sāhitya Project*.

The TTD has given financial assistance to authors for printing several works on Hinduism, and they have a plan to build an uptodate library on Comparative Religion and Philosophy at Tirupati.

With regard to research works on religion, we may refer to D. Sridhara Babu's monograph, the *Horse-headed Deity in Indian Culture* (SVU-ORI) which deals with the origin and development of the *Hayagrīva* cult in India.

The contribution of the Andhras to Buddhism is so rich and varied that a lot of work has been carried out in this field. In recent years, K. S. Subramanian has shown, in *Buddhist Remains in South India and Early Andhra History* — 225 A. D. to 610 A. D. (1981), how Buddhism gave great impetus to the early Andhra civilisation. The second edition of K. S. Murty's *Nāgārjuna* appeared in 1978. Ch. C. B. Kavi has written on the same theme in Telugu (1980). V. V. S. Saibaba has to his credit a thesis on *Faith and Devotion in Buddhism* (1981). S. B. Raghunadhacharya has studied the doctrine of *Pratītyasamutpāda* according to Nāgārjuna (II *APOC*, 1979). P. Sriramachandrudu has brought out a Sanskrit version of the *Dhammapada* with English translation (1977).

One of the important projects undertaken by the Tirupati Vidyapeetha has been the compilation of an *Āgamakośa* based on the canonical Vaikhānasa, Pāñcarātra, and Śaiva concerns. The first volume of the *Vaikhānasāgamakośa* will be shortly sent to Press.

Asuri Srinivasa Ayyangar has written the *Āgama-Prakāśa* from the Vaikhānasa point of view (1977), and S. B. Raghunadhacharya has written a commentary called *Rākā* on Varāhaguru's *Kriyākairavacandrikā* (1977) which is a popular manual or digest on Pāñcarātra concerns. The Devasthanams at Tirupati have published the revised version of the *Kriyādhikāra* (1980), one of the important Vaikhānasa canons.

Side by side with Āgamic research and critical editions, a new branch of learning entitled, "Śrīnivāsa Studies" has emerged out in recent times, for investigating the literary, epigraphic, historical, religio-philosophic and ritualistic sources which have grown around Lord Veṅkateśvara, the God of Seven Hills. Accordingly a separate section was devoted to the study of this branch of learning in the III APOC held at Tirupati in 1981. Scholars read papers on the different aspects of the "Śrīnivāsa Studies" in that conference.

The Tirupati Vidyapeetha has taken the lead in introducing a new project, "Coordination of Ancient Sanskrit Literature with the Modern Sciences" under which Arka Somayaji's English exposition and annotation of Bhāskarācārya's *Siddhānta-Śiromaṇi* in the light and language of Modern Astronomy has been published in 1980. The Vidyapeetha will also release T. Kuppana Sastri's *Collected Papers on Hindu Mathematics and Astronomy* during this year.

On the *Śilpa-Śāstra*, we have two important publications—Ch. Nagabhushana Rao's *Bhāratīya Mahā Śilpam* (1977) and S. M. Ganapathi's *Rūpa-Dhyāna-Ratnāvali* (1979–80)—which have added lustre to the existing literature on the *śilpaśāstra.* The latter work deals with Hindu Iconography.

Studies on lexicons have also attracted the attention of a few institutes. The Sahitya Academy at Hyderabad has brought out the *Saṁskṛta-Āndhra-Padārṇavamu* (1977) and the Tirupati Vidyapeetha the *Amarakośasaṁgraha* with *Index Verborum* and Synonyms (1981). The third part of the *Sāhitya-Ratnakośa* has been published by the Sanskrit Academy (Osm. Univ., Hyderabad, 1981).

As has been rightly pointed out by R. N. Dandekar (*Oriental Studies in India*, p. 15, 26th International Congress of Orientalists, New Delhi, 1964), "Manuscripts must be regarded as constituting, in a sense, the raw material for most of the research work in the field of Sanskrit." Accordingly several Mss. have been collected and preserved in such centres as State Archives (Hyderabad), Ponnur, Vijayawada, Vijayanagaram, Waltair, Kovvur, Kakinada and others—only to mention a few. The Tirupati Vidyapeetha has made a collection of about 4600 Mss. most of which deal with the Āgamas. The Oriental Research Institute of SVU will shortly release the *Descriptive Catalogue of Sanskrit Manuscripts* deposited in that institute.

Sporadic attempts have been made by a few scholars to study the contribution of Andhras to Sanskrit Literature. P. Sriramamurti (Andhra University, Waltair) published his findings in 1972. Subsequently he has brought out a Telugu version of his thesis in 1977 under the title, *Āndhrulu-Saṁskṛta-vāṅmayamu*. Taking stock of this work and other papers on the subject, we have to delineate the image of Andhras in its proper contours and graces.

Much water has flown in the Godāvarī of Sanskrit literature, and one may feel somewhat complacent about the contribution of the Andhras to Sanskrit Studies. If Nannayya, Tikkana, and Erranna constitute the poet-trio of Telugu Literature, Vidyāraṇya, Mādhava, and Sāyaṇa may be regarded as the triple gem which shone brightly on the firmament of Veda-Vedānta-hermeneutics.

Looking back on the ground covered in this Survey of Sanskrit Studies in A. P., we may throw out some suggestions

regarding the areas of studies and research which the Andhras might undertake in future. The relation of *Alaṁkāra-Śāstra* to *Vyākaraṇa, Nyāya, Mīmāṁsā, Vedānta* needs to be studied *au grand sērieux.* A trained Vaiyākaraṇa must come forward to render the entire *Mahābhāṣya* of Patañjali into simple Telugu prose, as Mm. V. S. Abhyankar has done in Marathi. The excellent commentaries written on the *Brahmasūtras* by Rāmānuja, Madhva, and other Indian Philosophers may also be translated into Telugu.

We have taken a mediocre interest in editing the *Śrauta* Mss. lying undiscovered in several libraries and private collections and the Śāstraic works together with their commentaries, perhaps being obsessed by the thought that editorial work lies outside the domain of objective research. Now that Mīmāṁsā has become a rare commodity, the RSktS, TTD, and the State Government should encourage its study in the Universities and Oriental Institutions by providing the teachers and the taught with liberal grants, without which this system of exegetic thought will pass into desuetude.

We may now round up our Survey by saying that the moral responsibility is vested with the Andhra Sanskritists to bring out more and more translations of the rare, valuable, and neglected Śāstraic treatises into Telugu, edit critically the unpublished texts together with their commentaries, and carry on meticulously research work in Vedism and other Śāstras mentioned above, so that A. P. might hold the same prestigious position which it once enjoyed in the world of Sanskrit literati.

वेलनाड्वान्ध्रजातीयः हारीतान्वयसंभवः ।
मल्लादिकुलजो बालसुब्रह्मण्यः समालिखत् ॥

संस्कृताध्ययने ह्यान्ध्रयोगदानं समासतः ।
शेषाचलपतिः पातु राष्ट्रं पण्डितमण्डितम् ॥

ASSAM AND NORTH-EASTERN STATES

Mukunda Madhava Sharma

Arunachal, Assam, Manipur, Meghalaya, Mizoram, Nagaland, and Tripura constitute the NE region of the 'seven sister'-states, predominantly inhabited by tribal people and much cut off from the cultural trends of the Indian mid-land (*madhyadeśa*). For the propagation of modern education in this area initiative was taken mainly by the Christian Missionaries. At present, besides one Agriculture University, there are only four Universities concerned with general education, viz., Gauhati University and Dibrugarh University (both belonging to Assam), North-Eastern Hill University of Shillong (with academic jurisdiction over Meghalaya, Nagaland, and Mizoram) and Manipur University of Imphal.- Tripura is under the academic jurisdiction of Calcutta University. Colleges in Arunachal have gone under the Panjab University during the period under report. The earliest of the Universities, viz., Gauhati University, was started only in 1948, and the sole post-graduate Sanskrit Department of the entire NE region only in 1957. During the period under report, Tripura has been rocked by a spell of the worst type of political violance, Meghalaya and Manipur experienced a lot of dislocation in the academic field over the issue of foreign nationals, and in Assam academic activities came to a standstill due to an unprecedented mass movement over the same issue. These factors have necessarily to be noted before any objective assessment of the progress of Sanskrit studies in the NE region is attempted.

In Mizoram and Nagaland, Sanskrit is studied neither in colleges nor in traditional *Pāṭhaśālās.* There is provision for studying Sanskrit only in a few Central schools. In Manipur also, Sanskrit is taught only in a few central schools, and a few *pāṭhaśālās* impart instruction on traditional lines as per the curriculum of either the Assam Sanskrit Board or the West Bengal

Sanskrit Board. The most important of these *pāṭhaśālās* is the Government Sanskrit Ṭol of Imphal. In Tripura there are fifty Sanskrit Ṭols and one Government Sanskrit College following the course of study of the Bangiya Sanskrit Siksha Parishad (i. e., the West Bengal Sanskrit Board). There are nine Govt. Degree Colleges in Tripura, where Sanskrit is taught. From among these, in three colleges, viz., M. B. B. College, B. B. Evening College, and Women's College of Agartala, there is provision for Sanskrit Honours study. There are nearly 500 High Schools and Higher Secondary Schools in Tripura where Sanskrit used to be taught as a compulsory subject till the year 1980. But from the current year (i. e., 1981) Sanskrit has become an optional subject in the Mādhyamika (i. e., High School) level. In the M. B. B. College, Agartala, affiliated to Calcutta University, there is a very strong Sanskrit department manned by brilliant scholars engaged in serious studies. There is also one regular Post-Graduate Centre of Calcutta University in this college. It is, however, a matter of regret that the *Tripurabhāratī*, a half-yearly Sanskrit journal, very ably edited by Dr. Bharat Kumar Roy, as the organ of the Tripura Rajya Pandit Sammilani has ceased to come out during the period under report due to paucity of funds.

In Arunachal also, Sanskrit is studied only in a few central schools and to a limited extent in a few Buddhist monasteries like the one situated in Tawang.

In Meghalaya, the Shillong Pāli Ṭol (known also as Buddha Manir Ṭol) is the only institute where Sanskrit is taught in the traditional manner. In about 37 schools Sanskrit is taught up to the School Leaving stage. In the Lady Keane Girls' College, Sanskrit is taught up to B. A. Hons. standard. In the Sankaradeva College and the Shillong College, both situated in Shillong, Sanskrit is taught only up to B. A. Pass standard. The North-Eastern Hill University does not have any Post-graduate Sanskrit course. The following teachers of the Lady Keane Girls' College have made due progress in their respective research programmes as shown below: Dr. Uma Rani Chakravorty, 'A Study of the

Vedic deities, Indra, Maruts, Ṛbhus and the Aśvins'; N. C. Dev, 'Mahāvastu Avadāna'; Pratima Chaudhuri 'Siddhacandragaṇi's Kāvyaprakāśakhaṇḍana'.

Dr. Uma Rani Chakravorty also presented a paper on 'the Aśvins and Soma drinking' in the Vishvabharati session of the AIOC in 1980.

The report relating to Assam may perhaps be presented under some specific heads as follows:

Traditional level: National Award/Certificate of Merit has been received by three traditional scholars, viz., Jiban Krishna Tarkatirtha, Rebatiraman Kavyatirtha, and Sachindra Pancatirtha, all belonging to the district of Cachar. During this period only one public examination could be held by the Assam Sanskrit Board. In this examination 49 condidates qualified for the Shastri title in various *shastras* as detailed below: Kalāpa vyākaraṇa - 3, Pāṇini - 11, Ratnamālā vyākaraṇa - 27, Mugdhabodha - 2, Kāvya - 3, Nyāya - 1, Vedānta - 1, Karmakāṇḍa - 1. The Assam Sanskrit Board is going to publish the *Ratnamālā Vyākaraṇa* with a traditional commentary, and during the period under report printing of the book has almost reached the stage of completion. The Board has also brought out three issues of its half-yearly research journal in Sanskrit called *Prācyabhāratī*, edited by Dr. Narendra Nath Sarma, Secretary, Assam Sanskrit Board.

The seventeenth All India Sanskrit Elocution Contest and the ninth Vedic Convention, sponsored by the Ministry of Education, Govt. of India, were very successfully conducted in Gauhati in January, 1979 by a Local Committee with the present reporter as the Working President. The most significant result of the impact of the Vedic Convention was the establishment of the Assam Veda Vidyālaya in April 1979 as a purely voluntary organisation, where eight small boys are being brought up as *vaṭus* for the last two years and are being taught to recite the Vedas with proper *svaras*.

Popular level: Organisations like Assam Sanskrit Parishad, Gauhati, and Cachar Janapad Sanskrit Prachāra Samiti, Silchar, are constantly engaged in their efforts to make Sanskrit a compulsory subject in the schools. These organisations have also organised a number of seminars and symposia on Sanskrit. Some similar organisations devoted to study and propagation of Sanskrit are Geetārthī Samāj of Jorhat, Geetā Upanishad Alochana Chakra of Silchar, and Geetā Jayantī Utsava Committee of Hailakandi. The Sanskrit Lessons programme of the All India Radio, first introduced in 1970, continued to be broadcast from the Dibrugarh and Gauhati Centres during the last two years also. These lessons, conducted by the present reporter, have also gone a long way to generate immense interest in Sanskrit amongst the masses and the students. Another significant event is that the Dibrugarh and Gauhati centres of the All India Radio broadcast two full length Sanskrit dramas, viz., *Abhijñānaśākuntalam* of Kālidāsa and *Svapnavāsavadattam* of Bhāsa, as directed and produced by the present reporter during the period under review.

Scholarly level: (1) As sponsored by the G. U. C. C. (Gauhati University Co-ordination Committee for the Production of Text Books in Regional Language) a *Sanskrit-Assamese Dictionary* containing 40,000 words, the first of its kind, involving the efforts of 15 compilers and 5 editors has been brought to the stage of being ready for the Press during the last two years under the stewardship of the present reporter as the Chairman, Board of Editors. (2) The Kamrup Anusandhan Samiti (called also the Assam Research Society) of Gauhati organised a one-day Seminar on 'Paintings in Assam' on 21.2.81 where learned papers were presented by B. N. Sastri and Prabhat Chandra Sarma, formerly of the Ministry of Education, Govt. of India. The Samiti organised another one-day Seminar on 'Original Source Materials on the History and Culture of NE India' on 22.2.81, where papers relating to Sanskrit materials were presented by B. N. Sastri, Dharmeswar Chutia, Bijan Bihari De and N. N. Acharya. With Dharmeswar Chutia as the Secretary, B. N. Sastri as the President and P. C. Chaudhury as one of the

Editors, the Samiti has made good progress in respect of a projected *Descriptive Catalogue of Manuscripts of the Kamrup Anusandhan Samiti* and a critical edition of the illustrated MS of *Ānandalaharī* (Assamese version) with comparison of the original Sanskrit text. The XXV volume of the *Journal of the Assam Research Society* (1979-80) edited by P. C. Chaudhury has come out at the fag end of the period under report. But it is a matter of regret that due to the disturbing situation of the state the fourth annual issue of the *Bulletin of the Assam State Museum* and the due issues of the *Journal of the University of Gauhati* (containing a number of important papers on Sanskrit) are yet lying in the press. Similar is the case with the *Professor K. K. Handiqui Felicitation Volume* (edited by the present reporter) which was sheduled to be out in November 1979.

Ph. D. and D. Litt. Programmes : Despite the very disturbing situation in the region some younger scholars could afford to remain engaged in sustained research activities as evidenced by the following list :

Dr. K. P. Sinha, Lecturer in Sanskrit, Gauhati University, has submitted his thesis ' The Concept of the Absolute in Indian Philosophy ' to the Burdwan University for the D. Litt. degree. The following condidates have qualified for the Ph. D. degree :

Name	*Title of the thesis*	*Guide*	*University*
Shipra Chakravorty	The Monistic Philosophy after the *Iṣṭasiddhi* of Vimuktātman	Brajavihari Chakravorty	Calcutta
Sita Nath De	Śukla-Yajurveda : A study	P. P. Upadhyaya	Dibrugarh
Ashok Kumar Goswami	A Critical Exposition of the *Śabdakhaṇḍa* of the *Bhāṣāpariccheda*	M. M. Sharma	Gauhati

K. B. Deka	Development of the Indian view of Life before 600 B. C.	M. M. Sharma	Gauhati
Deepali Devi Bujarbaruah	The Elephant Lore in Sanskrit Literature	M. M. Sharma	Gauhati

Books and Papers:

It is significant that the first ever Assamese translation of the complete *Ṛgvedasaṁhitā* (Sri Sri Aditya Prakash, Silpukhuri, Gauhati) by the late Pancanan Sarma Phukan has come out in 1980. Another equally important work published during the period under report is the *Upaniṣad Kathāmṛta* (Jorhat, 1979) containing the Assamese translation of nine principal Upaniṣads with expositions by the Late Golap Chandra Shastri.

Sustained literary efforts of the senior scholars may be indicated as follows:

Manoranjan Shastri :

1. 'Kumārilabhaṭṭapādaviṣayakāsamīya-lokapravādasya yathārthatvasamīkṣā', *Paramārthasudhā* (iv. 1), Varanasi.
2. 'Prakāmakāmarūpam', *Prācyabhāratī* (New Series, Vol. I)
3. -do- -do- Vo. II.

The papers on Kumārilabhaṭṭa, contributed to the *Journal of the University of Gauhati* and the *Prof. K. K. Handiqui Felicitation Volume* are lying in the press.

Biswa Narayan Shastri has completed (1) A text-critical edition of the *Yoginī Tantra* and (2) An English translation of the *Kālikāpurāṇa*. (Both these works are in press).

Papers (published): (1) Nyāyavaiśeṣikakāraṇavādaḥ *Prācyabhāratī*, New Series, Vol. II. (2) Terminus Technicus in Nyāyavaiśeṣika, *Journal of the Lal Bahadur Shastri Kendriya Sanskrit Vidyapeetha*, Delhi 1979. (3) 'Avināsi' (A Historical Novel in Sanskrit Prose), first instalment published in *Prācyabhāratī* (New

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Series) Vol. II, (4) The Destruction of the Kamakhya Temple as referred to in the Yoginī-tantra, *Journal of the Assam Research Society*, Vol. XXV.

Mukunda Madhava Sharma :

Books : (1) *Vyañjanā-prapañca-samīkṣā* (A Critique on Comparative Symbolism), Varanasi, 1979.

(2) *Taittirīya Upaniṣad*, Assam Publication Board, (first issued in five issues of the *Prakash*, organ of the Assam Publication Board, from June '79 to Oct. '79).

Papers : (1) '*Gadyam Kavīnāṁ Nikaṣam Vadanti*', *Prācyabhāratī*, (New Series), Vol. I (An enlarged version of this paper was presented in the IV World Sanskrit Conference, Weimar, GDR, May 1979), (2) 'Philosophy in Assamese', *Philosophy in Fifteen Modern Indian Languages*, Poona, Sept. 1979, (3) Review of *Vyañjanāvimarśaḥ*, *Journal of Oriental Institute*, Baroda, March 1980, (4) '*Ādikāvyasya Ādikāvyatā*', *Prācyabhāratī*, New Series, Vol. III, 1980, (5) On the Concept of Padalālitya in Literary Criticism, *A Corpus of Indian Studies* (Presented in honour of Prof. Gaurinath Sastri), Calcutta, Nov. 1980, (6) The significance of the saying '*Kāvyeṣu Nāṭakaṁ Ramyam*', Ludwik Sternbach Felicitation Volume, Lucknow, March 1981.

BIHAR

Jayamanta Misra

प्रशस्तस्यास्य भारतवर्षस्य महितमङ्गत्वमुपादधानेयं जानकीजन्मभूमिर्मिथिला चिरन्तनादेव कालान्महामहिमशालिनः संस्कृतिस्रोतोभूतस्य संस्कृत-साहित्यस्य विविधासु विधासु परिपक्त्रिमपाण्डित्यपरिमण्डितानां ग्रन्थरत्नानां प्रणयनैर्नूनमनूनामुपासनां प्रकुर्वती समागच्छतीति विदितमेव समेषां विपश्चिदपश्चिमानाम्। मिथिलाशब्दोच्चारण-समनन्तरमेव महर्षिमण्डलीमण्डनानां कपिलकणादगौतमयाज्ञवल्क्यादीनां जगद्विश्रुत-वैदुष्यदीप्तयशसां मण्डनवाचस्पत्युदयनगङ्गेशपक्षधरगोकुलनाथादीनां सारस्वत-प्रभा-भास्वरपरिमण्डलमध्यगता मूर्तिपरंपराञ्जस्येनैव मानसाकाशमाक्रामति।

भारतभूभागस्य अनतिनवीनं विभाजनप्रकारमनुरुध्य प्राचीनतमेयं मिथिला-भूमिर्बिहारराज्यान्तर्गता विद्यत इति युज्यत एव समग्रस्य बिहारराज्यस्य **संस्कृत-सेवाप्रणयिता**। तदनुसारं १९७९–१९८१ वर्षयोरव्यवहिततयातीतयोः गृहीतसंस्कृत-सेवाव्रतानां बिहारिणां संस्कृतसाहित्यक्षेत्रे कीदृशी सेवेति विश्वसंस्कृतसम्मेलनस्य वाराण-सेयस्यावसरे समुदितां स्वाभाविकीं जिज्ञासामुपशमयितुं केषांचनात्रत्यानां संस्कृतविदुषां सेवायाः समुल्लेखः प्रस्तूयतेऽस्मिन्नावेदने।

महाकविर्विद्यापतिर्भाषागीतिरचनासु नितरां महिमानं पुष्णातीति नाविदितचरं सहृदयधौरेयाणाम्। तत्र खल्वस्य महाकवेर्गीतिषु कोमलकमनीयकल्पनाप्रकर्षः, भक्ति-वासितशृङ्गारसंवलितललितपदसन्दर्भसमृद्धो वाग्विलासः, छायातपशबलितलोकजीव-नानुभूतिसन्तानश्च सहृदयसमाजमाञ्जस्येनैव लोकोत्तीर्णामानन्दभूमिकामुपनेतुं किमप्य-नितरसाधारणं कौशलं कलयन्तीति प्रतीतिसाक्षिकमेव समेषां सचेतसाम्। परं तु, संस्कृतसाहित्यजगति कर्मकाण्डमधिकृत्यानेन प्रणीता निबन्धाः लोकशिक्षणक्षमाश्चान्ये ग्रन्थाः खल्वस्य महाकवेः शास्त्रगतं लोकगतं चापरिमेयं बोधवैभवं सममेव परिचयसरणिं प्रापयन्ति। तत्र कामेश्वरसिंहदरभङ्गासंस्कृतविश्वविद्यालयेन महाकवेरस्य समग्रस्य ग्रन्थराशेः हिन्दीभाषानुवादसहितस्य प्रकाशनमारब्धं यत्र साम्प्रतं विश्वविद्यालयस्यास्य कुलपतिना श्रीमिश्रवर्येण सम्पादिता शैवसर्वस्वसारः शैवसर्वस्वसारप्रमाणभूतश्लोक-संग्रहश्चेति कृतिद्वयी विश्वविद्यालयस्यास्य संस्कृतप्रकाशनजगति निरतिशयं महिमान-मुद्भावयति।

मीमांसाशास्त्रं खलु कर्मकाण्डव्यसनिनामाम्नायानुगामिनां मैथिलविदुषामसाधारणस्याभिनिवेशस्य भाजनमिति सुपरीक्षिता मतस्थितिः प्रेक्षावताम्। तथा चोक्तम्,

प्रतानशतसंभिन्ना मीमांसाशास्त्रवल्लरी ।
मिथिलायां विशेषेण स्फीतिमानमुपागता ॥

तत्र सत्स्वपि विविधेषु निबन्धेषु मीमांसकशिरोमणिना कुमारिलभट्टपादेन प्रणीतं श्लोकवार्त्तिकनामकं ग्रन्थरत्नं विविधविषयविवेचनचतुरिम्णा मूर्धाभिषिक्तं पदमधितिष्ठतीति मत्वा संस्कृतविश्वविद्यालयेन झोपाह्वपण्डितप्रवर-श्रीदुर्गाधरशर्मणा हिन्दीभाषामयव्याख्यानेन समलंकृत्य संपादितस्य श्लोकवार्त्तिकस्य प्रकाशनं विहितमिति तद्विदाममन्दस्य मनोमोदस्यावसरः ।

श्रीमद्बच्चाझापरनामको झोपाह्वः श्रीधर्मदत्तशर्मा मिथिलायां नवानीतिविश्रुते ग्रामे लब्धजनुः समजायत सर्वतन्त्रस्वतन्त्रबिरुदस्य स्पृहणीयं भाजनम्। तस्य खलु विद्वद्गोष्ठीगरिष्ठस्य

यथा शास्त्रे तथा काव्ये शारदाभूद्वशंवदा।
अपास्य प्राकृतं वैरं लक्ष्म्या सुपरिलालिता ॥

बहुधा भिन्नानि दुरूहप्रमेयबहुलानि दर्शनप्रस्थानान्यधिकृत्य विरच्य विविधान् प्रबन्धान् कल्पनालोकपर्यटनपटीयस्या स्वप्रतिभयोपायनीकृतमेकदासौ निबबन्ध सुलोचनामाधवाभिख्यं चम्पूकाव्यरत्नं यत् खलु मिथिलासंस्कृतशोधसंस्थानस्य प्राध्यापकेन विद्यावाचस्पतिबिरुदभाजा मिश्रोपाह्वेन श्रीबाबूशर्मणा संपाद्य तत एव प्रकाशितं सत् सत्काव्यरसिकानां महोत्सवायमानं विराजते ।

तथा ह्यस्मिन्काव्ये

अद्भुतार्थकथाबन्धबन्धुरा कविकल्पना ।
रसाम्भोधिर्विनिर्मग्नं कुरुते रसिकं न कम् ॥

इत्थं प्रातिस्विकरूपेण प्रस्तूयमाने संस्कृतकृतिपरिचये कालहानिं परिशङ्कमानेन मयाधस्तान्निर्दिश्यते तैस्तैः संस्कृतविद्वद्भिर्विरचितानां संपादितानां प्रकाशितानामप्रकाशितानां च संस्कृतग्रन्थानां संस्कृताश्रितहिन्दीग्रन्थानां च तत्तद्विशेषावबोधक्षमा सारणी या खलु समालोच्य कालपरिसीमानमध्यास्य निर्माणसरणिमुपेयुषां तेषां तेषां ग्रन्थविशेषाणां परिचयं वितरीतरीतुमलंभावाय, मन्ये, नूनं कल्पेत।

प्रसङ्गेऽस्मिन् बिहारराज्यस्य मुख्यमन्त्रिपदमध्यासीनैः संस्कृतशिक्षाव्यवस्थायाः सर्वात्मना संस्काराय विकासाय प्रचाराय च गृहीतव्रतैः डॉ. जगन्नाथमिश्रमहोदयैः कृताः

सेवाः नितरां प्रशंसामर्हन्ति। इमे खलु महानुभावा राज्यादेशद्वारेण २२ संख्याकान् महाविद्यालयान् सहैव मिथिलासंस्कृतशोधसंस्थानेन बिहारराज्यवर्तिसंस्कृतविद्याध्ययनानुसन्धानपावनतीर्थभूतेन कामेश्वरसिंहदरभङ्गासंस्कृतविश्वविद्यालयस्य अङ्गीभूतसंस्थात्मना परिणतान् विधाय समेषां संस्कृतप्रणयिनां मनस्सु संस्कृतविद्यायाः समुन्नतिं प्रति बलवतीमास्थां समुत्पादितवन्तः सन्ति। किं च संख्याभूयस्त्वमुपेतानां विद्यालयानां नवीनां पद्धतिमङ्गीकृत्य वर्गीकरणस्य, तत्र तत्र नियुक्तानां चिराय वेतनलाभविवर्जितानां अध्यापकानां कृते भूतलक्षिप्रभावमनुसृत्य वेतनप्रदानस्य च इदंप्रथमतया एभिर्महानुभावैर्या व्यवस्था विहिता सा खलु अनुदिवसं शोषमुपगच्छन्त्याः संस्कृतविद्यालतायाः परिपोषाय नूनं सुधासेकभूतेति कथनं सर्वथा यथार्थमेव।

(अ) व्याकरणग्रन्थाः

(१) समासशक्तिदीपिका स्व. प. श्रीदीनबन्धुझाविरचिता, का. सिं. द. सं. विश्वविद्यालयेन प्रकाशिता; (२) कौमुदीकल्पलतिका, स्व. चन्द्रधारीसिंहविरचिता (अप्रकाशिता); (३) उणादिचन्द्रिका, प. अर्जुनझाप्रणीता (अप्रकाशिता); (४) सिद्धान्तकौमुदीका मैथिलीविवरणप्रयोगसाधनिका तथा फक्किका-विवरणसंमतसंज्ञाप्रकरणादि-कारकान्तभागः, प. उदयकान्तझाविरचितः (अप्रकाशितः); (५) प्रयोगपल्लवस्य भवनाथप्रणीतस्य सम्पादनम्, सम्पादकः– प. श्रीशशिनाथ झा (अप्रकाशितम्); (६) पाणिनीयधातुपाठगतं भाषातत्त्वम्, डॉ. विधाता मित्र; (७) प्रयोगपरिशुद्धिः, प. श्रीरङ्गेश्वरनाथमिश्र - सम्पादकाधीना; (८) व्युत्पत्तिवाद की हिन्दी व्याख्या, व्याख्याकार - प. श्री बुद्धिनाथ झा (अप्रकाशित); (९) परिभाषेन्दुशेखर की हिन्दी व्याख्या, व्याख्याकार - प. श्रीबुद्धिनाथ झा; (१०) ज्ञापकादर्शः, प. श्रीमणिनाथझाप्रणीतः व्याकरणानुसन्धानग्रन्थः; (११) निरुक्त-कारिका प. श्रीकृष्णानन्दझाप्रणीता (प्रस्तावनामात्रा).

(आ) काव्यग्रन्थाः

(१) सुलोचनामाधवचम्पूः, श्रीमद्बच्चाझापरनामकधर्मदत्तझा-विरचिता, मिथिला-संस्कृतशोधसंस्थानेन प्राध्यापक श्रीबाबूमिश्रस्य, विद्यावाचस्पतिबिरुदभाजः सम्पादकत्वे प्रकाशिता; (२) मेघदूतस्य जगद्धरीयरसदीपिन्याख्याया व्याख्यायाः सम्पादनम्, सम्पादकः प. श्रीहृषीकेश झा; (३) काव्यकल्लोलिनी, कविशेखर प. बदरीनाथझा-विरचिता, विद्यावाचस्पति प. श्रीरामचन्द्रमिश्र-सम्पादिता, मिथिलासंस्कृतशोधसंस्थानेन प्रकाशिता; (४) आर्या-

द्विशती व्यासप्रणीता, विद्यावाचस्पति प. श्रीरामचन्द्रमिश्रसम्पादिता, मिथिला-संस्कृतशोधसंस्थानेन प्रकाशिता; (५) याज्ञसेनी (महाकाव्यमपूर्णम्), विद्यावाचस्पति प. श्रीरामचन्द्रमिश्रप्रणीतम्; (६) नीतिकल्लोलिनी, प. श्रीमहानन्दझा-विरचिता (अप्रकाशिता); (७) नेतृकल्लोलिनी, प. श्रीमहानन्दमिश्र-विरचिता (अप्रकाशिता); (८) बालरामायण का हिन्दी भाषानुवाद, डॉ. विधाता मिश्र; (९) रक्तदानम्, डॉ. वनेश्वरपाठक-प्रणीतम्; (१०) भरतचरितम् (महाकाव्यम्), प. श्रीभावानीदत्तशर्म-विरचितम्, प्रकाशनाधीनम्; (११) रघुवंशमहाकाव्यम् (मूलमात्रं सम्पूर्णम्), सम्पादकः – विद्यावाचस्पति प. श्रीरामचन्द्रमिश्रः, का. सिं. द. सं. विश्वविद्यालयेन प्रकाशितम्; (१२) मेघदूतम् (मूलमात्रं सम्पूर्णम्), सम्पादकः विद्यावाचस्पति प. श्रीरामचन्द्र मिश्र; का. सिं. द. सं. विश्वविद्यालयेन प्रकाशितम्; (१३) कालिदासीयोपरूपकाणां समुच्चयः, म. म. उमेशमिश्रसम्पादितः, का. सिं. द. सं. विश्वविद्यालयेन प्रकाशितः; (१४) हरविजयमहाकाव्यम् (प्रथमसर्गमात्रम्), महाकविरत्नाकरप्रणीतम्, विद्यावाचस्पति प. रामचन्द्रमिश्र-सम्पादितम्; (१५) राघववंशवर्णनम्, प. श्रीरामदेवझा-विरचितम्; (१६) कुमारसम्भवटीकाया अज्ञातकर्तृकायाः सम्पादनम्, सम्पादकः– डॉ. लक्ष्मीनाथ झा; (१७) अमरकविकौतुकम् (रूपकम्), प. श्रीकृष्णानन्दझाविरचितम्; (१८) मुक्तकमाला (कविता-सङ्ग्रहः), प. श्रीकृष्णानन्दझाविरचिता; (१९) कादम्बिनी (कविता-सङ्ग्रहः), प. श्रीकृष्णानन्दझाविरचिता; (२०) कुमारभार्गवचम्पूः भानुदत्तप्रणीता, सम्पादकः श्रीकृष्णकान्तठक्कुरः; (२१) सुभाषितावली (सङ्ग्रहग्रन्थः) सम्पादकः–पं. श्रीउपेन्द्र झा; (२२) वातनाटकम् (मैथिली-नाटकस्य संस्कृतानुवादः) प. श्रीशशिनाथझा-विरचितम्; (२३) विद्यापति-गीतांजलिः (विद्यापतिविरचितानां मिथिलाभाषानिबद्धानां गीतानामार्याच्छन्दसा संस्कृताऽनुवादः), काशीनाथमिश्र-विरचितः; (२४) हर्षचरितमञ्जरी (बाणभट्टप्रणीतस्य हर्षचरितस्यानुष्टुप्छन्दोमयं रूपान्तरम्), काशीनाथमिश्र-प्रणीता; (२५) स्मरदहनमञ्जरी (यवद्वीपोद्भवधर्मजाख्यकविप्रणीतस्य स्मरदहन-महाकाव्यस्य सारभूता कथा पद्यात्मिका) काशीनाथमिश्र-विरचिता.

(इ) अलङ्कारग्रन्थाः

(१) अलङ्कारप्रकाशः (हिन्दीभाषायामनूदितः) डॉ. जयन्तमिश्रविरचितः; (२) उपमाविमर्शः, काशीनाथमिश्रविरचितः (प्रकाशनार्थं समर्पितः);

(३) ध्वनिकल्लोलिनी, श्रीमदानन्दझा-विरचिता, का. सिं. द. सं. विश्वविद्यालयेन प्रकाशिता; (४) उत्प्रेक्षाः सिद्धान्त और प्रयोग, लेखक– काशीनाथमिश्र; (5) An exposition of the Citramimāṁsā by Shri Manzalpati Jha. Mithila Research Institute Publication.

(ई) दर्शनग्रन्थाः

(१) तर्क-प्रदीपः, प. महेशझा-प्रणीतः, मिथिलासंस्कृतशोधसंस्थानप्रकाशनम्; (२) न्यायमञ्जरी (प्रथम चार आह्निकों का हिन्दी अनुवाद), श्रीआनन्द झा, न्यायाचार्य; (३) तत्त्वचिन्तामणिप्रत्यक्षखण्डम्, श्रीगङ्गेशोपाध्याय-प्रणीतम्, श्रीमदानन्दझा-कर्तृकसम्पादनाधीनम्; (४) प्रत्यक्षालोकः, सम्पादकः श्रीमदानन्द झा, न्यायाचार्यः; (५) प्रत्यक्षालोककण्टकोद्धारः, सम्पादकः – श्रीमदानन्द झा, न्यायाचार्यः; (६) श्लोकवार्त्तिकम्, कुमारिलभट्टप्रणीतम्, श्रीदुर्गाधरझाशर्मणा हिन्दी-व्याख्यया समलंकृतम्, का. सिं. द. सं. विश्वविद्यालयप्रकाशनम्; (७) The Problem of Nescience in Indian Philosophy by C. N. Mishra, Mithila Research Institute Publication; (८) कृत्यसागरः (रत्नपतिविरचितः), मिथिलासंस्कृतशोधसंस्थानप्रकाशनम्; (९) प्रत्यभिज्ञाप्रदीपः, प. श्रीरङ्गेश्वरनाथमिश्रकर्तृकसम्पादनाधीनः; (१०) भारतीय-सर्वस्वम्, प. श्रीभोलानाथमिश्रविरचितम्; (११) न्यायरत्नाकरः, म. म. उमेशमिश्रसम्पादितः, का. सिं. द. संस्कृतविश्वविद्यालयप्रकाशनम्; (१२) खण्डनकारिका, विद्यावाचस्पति प. श्रीरामचन्द्रझाशर्मणः सम्पादकत्वे प्रकाशनाधीना.

(उ) प्रकीर्णग्रन्थाः

(१) वृत्तविज्ञान (छन्दोविषयक ग्रन्थ), प. रङ्गेश्वरनाथमिश्र – सम्पादक; (२) प्रबन्ध-पञ्चदशी, प. रङ्गेश्वरनाथमिश्र – सम्पादक; (३) मिथिला का इतिहास, लेखक – डॉ. रामप्रकाश शर्मा; (४) कालिदाससाहित्यम्, डॉ. आद्याप्रसादमिश्रविरचितम्; (५) वाजसनेयिनां विवाहादिपद्धतिः, प. श्रीतेजनाथझा-सम्पादिता; (६) गोकुलनाथ-ग्रन्थावली, श्री धर्मनाथझाशर्मणः संपादकत्वे प्रकाशनाधीना; (७) मिथिलामाहात्म्यम्, हिन्दी-टीकासहितम्, श्री धर्मनाथझासम्पादितम्; (८) वेददिग्दर्शनम्, प. श्री

अर्जुनझाप्रणीतम्; (९) पञ्चाङ्गचन्द्रोदयः, हिन्दीव्याख्यासंवलितो मकरन्द-सारणीसहितश्च; (१०) शशिनाथनिबन्धावली, प. रामचन्द्रमिश्र-सम्पादिता; (११) विद्यापति-ग्रन्थावली, डॉ. जयमन्तमिश्रसम्पादिता; (१२) अमरकोष व्याख्याप्रदीपः, अच्युतोपाध्यायप्रणीतः, प. श्रीशशिनाथझाकर्तृक-सम्पादनाधीनः; (१३) रागतरङ्गिणी (मैथिल्यनुवादः) लोचनप्रणीता; (१४) ग्रहणमाला, हेमनाथठक्कुरविरचिता, प. श्रीव्रजकिशोरझाकर्तृकसम्पादनाधीना; (१५) मिथिलामाहात्म्यम्, प. श्रीधर्मनाथझामहोदयेन हिन्दी-टीकया सह सम्पादितम्, का. सिं. द. सं. विश्वविद्यालयेन प्रकाशितम्; (१६) काव्यदीपिका, प. श्रीरामदेवझासम्पादितया व्याख्यया संवलिता; (१७) शिक्षासमीक्षा, म. म. बालकृष्णमिश्रप्रणीता, प्रा. डॉ. श्रीलक्ष्मीनाथझाशर्मणा सम्पाद्य प्रकाशिता; (१८) सूर्यशतकम्, प. श्रीअम्बिकाप्रसादगिरिप्रणीतया टीकया संवलितम्; (१९) लौकिकन्यायरत्नाकरः, विद्यावाचस्पति प. श्री रामचन्द्रमिश्र-सम्पादितः; (२०) गयापक्षलकम्, प. श्रीजीवानन्दठक्कुर-कर्तृकसम्पादनाधीनम्; (२१) दुर्गाभक्तितरङ्गिणी, महाकविश्रीविद्यापति-ठक्कुरविरचिता, हिन्दीभाषानुवादेन सह काशीनाथमिश्रशर्मणा सम्पाद्यमाना; (२२) विश्वविद्यालयपञ्चाङ्गम्, श्रीरामचन्द्रझाशर्मणा ज्योतिर्विदा प्राध्यापकेन निर्मितं सम्पादितञ्च।

DELHI

Satya Vrat Shastri

Sanskrit studies are being pursued in Delhi in 11 Mahavidyalayas, 4 Gurukulas and 4 Vidyapithas, in 40 out of 65 Colleges, and in one of the three Universities, namely, the University of Delhi. Delhi is the seat of the Rashtriya Sanskrit Sansthan, besides being the seat of the All India Sanskrit Sahitya Sammelan founded sixty-eight years back by the well-known educational pioneer Pandit Madan Mohan Malaviya.

Till recently Sanskrit was a compulsory subject up to the Middle classes. Though that position no longer obtains now, yet more than 75% of the schools in Delhi provide for instruction in Sanskrit up to the Middle standard. Many Higher Secondary schools also do the same. The position in the Colleges and the University, though deteriorating of late, is still not as bad as in certain other places. The number of students in the Master's course in Sanskrit in the years gone by in the University of Delhi was around 300. Besides 46 students pursued the pre-Ph.D. M. Phil. course. Those registered for the Ph.D. course number some 200. The teachers in the Colleges and the University number 172.

The period under review has been quite productive in Delhi from the point of view of literary work. Of the creative writings by the Delhi Sanskritists in this period there are four, all Khaṇḍa Kāvyas : *Bhāti me bhāratam* by Dr. Ramakanta Shukla of the Rajadhani College, New Delhi, *Himādriputrābhinandanakāvyam* by Shri Shrikrishna Semwal of the Delhi Administration, *Śatadalam* by Dr. Krishna Lal of the Sanskrit Department of the University of Delhi, and *Thāideśavilāsam* by the writer of the present lines.

A work in 108 stanzas, *Bhāti me bhāratam* has its title picked up from the refrains *bhūtale bhāti me 'nāratam bhāratam* and

...4

bhūtale bhāti tan māmakaṁ bhāratam, that run, sometimes the one and sometimes the other, through the entire work which is marked by intense devotion on the part of its author to his mother land whose glory, past and present, he brings out in the rhythmic Śragviṇī metre, employed throughout. As in a kaleidoscope he goes on portraying in mellifluous words his country's religious personalities, its great men, its rivers, its dams and plants and its patriots who laid down their lives to restore independence to it and the brave soldiers who perished in wars with China and Pakistan. The work carries Hindi and English translations by the author himself.

The *Himādriputrābhinandanakāvyam* is an eulogy in 103 stanzas of Shri Hemawati Nandan Bahuguna, the well-known Indian politician from Garhwal in the Himalaya, appropriately called by the author Himādriputra, son of Himalaya, on his 62nd birthday. It gives a brief sketch of his life and work in fluent verses of varying metres.

Śatadalam is a collection of hundred stanzas on different subjects in ten different metres including Kuṇḍaliyā of Hindi. The stanzas are rich in thought and pleasant in style.

The *Thāideśavilāsam,* one of the few works of its kind, seeks to present in its 121 stanzas a close-up view of Thailand, its beauty and charm, its arts and crafts, its customs and manners, its history of old and new rulers and their activities, its places of historical and cultural interest and so on in nine different metres. The work carries English and Thai translations, English translation by the author himself and Thai translation by Her Royal Highness Mahachakri Sirindhorn, the Princess of Thailand.

In the sphere of critical writing, the Sanskritists of Delhi have touched practically every field. In Vedic studies, the two publications that deserve notice are – the *Vedamīmāṁsā* which deals in Sūtra style with the various Vedic problems by Dr. Lakshmi Datt Dikshit, a former Principal of an Haryana College, now settled in Delhi, and a critical study from the different points of view of theme, society, culture, religion, philosophy, language,

application of the Mantras and so on of the *Aitareya Āraṇyaka*, *Aitareya Āraṇyaka – Eka Adhyayana*, by Dr. Suman Sharma of the Sanskrit Department of the University of Delhi.

In the field of grammar a number of studies by Delhi scholars have made their appearance recently. The veteran grammarian Pandit Charu Deva Shastri has brought out the third volume of his *magnum opus*, the thesaurus of prepositional verbs in Sanskrit, the *Upasargārthacandrikā*. Vaidya Bhim Sen Shastri, a practising physician of Delhi, has carried forward his work of the detailed exposition of the *Laghukaumudī*, called by him after his name *Bhaimī*, and has come out with its third volume covering in 350 pages the Kṛdanta and the Vibhaktyartha portions only, a proof positive of the exhaustiveness of his approach.

Dr. Raghuvir Vedalankar who had in 1977 brought out a detailed critique on the *Kāśikāvṛtti* is at present working on its exhaustive exposition. A fascicule of his work covering the first Pāda of the first Adhyāya is now out.

The two of the commentaries on the *Kāśikā*, the *Nyāsa* of Jinendrabuddhi and the *Padamañjarī* of Haradatta Miśra, have engaged the attention of two of Delhi's Sanskritists, Vaidya Bhim Sen Shastri referred to above and Dr. T. R. Tripathi of the Sri Venketeshwara College, New Delhi, who have come out with studies on them respectively under the titles *Nyāsaparyālocana* and *Śrī-Haradattapraṇītāyāḥ Padamañjaryāḥ paryālocanam*. Both represent the theses approved for the degree of Ph. D. by the University of Delhi. The *Nyāsaparyālocana* is marked by the three-pronged study of the work : the indebtedness of the later grammarians to the *Nyāsa*, their refutation of it at places and its contribution in improving the readings in the *Kāśikāvṛtti*. The study of the *Padamañjarī*, out only a few months back, is marked by the wealth of detail it furnishes with regard to the manuscript materials pertaining to the *Padamañjarī* and the comparative approach it adopts in interpretation, bringing into bold relief the points of similarity or otherwise with the earlier commentary,

the *Nyāsa*. Both the studies being important contributions are sure to win their authors well-deserved plaudits.

In the field of literature and literary criticism, mention may first be made of the work *Abhidhāvimarśaḥ*, a critique on the denotative power of the word by Dr. Yogeshwar Dutt Sharma of the Hindu College, Delhi. Coming in line with the works the *Vyañjanāvimarśaḥ* by Dr. R. S. Nagar of the Sanskrit Department of the University of Delhi and the *Tātparyavṛtti in the Mīmāṁsā and Sanskrit Poetics* by Dr. S. Krishnamachari of the P. G. D. A. V. College, New Delhi, the work deals with the primary power of the word, the Abhidhāvṛtti, exhaustively giving the views of the Ālaṁkārikas, the Vaiyākaraṇas, the Naiyāyikas, the Mīmāṁsakas, and so on. The author subscribes to the views of the Vaiyākaraṇas and some among the Vedāntins that the denotative power of a word is capable of indicating and suggesting a further sense and that the two separate powers Lakṣaṇā and Vyañjanā are unnecessary. The work is originally a thesis approved by the University of Delhi for the Ph. D. degree.

Adhyātmarāmāyaṇa - Eka Vivecanātmaka Adhyayana by Dr. Vijayashri of the Janaki Devi Mahavidyalaya, New Delhi, is a critical study in depth of the *Adhyātmarāmāyaṇa* from the philosophical and socio-cultural points of view. It also traces its indebtedness to earlier literature as also its influence on the later. In its introductory part it goes in depth into the question of the date and the authorship of the work under study and after forcefully refuting the popularly held view that it forms part of the *Brahmāṇḍapurāṇa* conclusively proves it to have been a composition of Swami Ramananda of the 14th cen. A. D. A thesis approved for the Ph. D. degree by the Banaras Hindu University, it very well succeeds in capturing the central theme of the work under study, viz., it is *nirākāra*, formless Brahman which the devotee in the author of the work turns into *narākāra* Rāma, the human Rāma, the idea being that anybody who has realized Rāma through devotion to him has as well realized Brahman itself. A careful study, the work merits serious notice of scholars.

Dr. Ravindra Kumar Seth of the P. G. D. A. V. College, New Delhi, and Dr. Devakanya Arya of the Janaki Devi Mahavidyalaya, New Delhi, have published with Hindi translation the *Nītimuktāvali*, an anthology of gnomic and didactic verses in Sanskrit in tastefully decorated form. The selection is marked by depth of feeling and keen sensitivity of approach.

A history of Sanskrit Literature, *Sanskrit Lalita Sāhitya kā Itihāsa*, as per the claim of its author Dr. Kunwar Lal Vyasashishya, an unattached scholar of Delhi, from the Indian point of view is one of the many similar attempts that have continued to be made over the years in different part of India.

In the Purāṇic field there are two publications, both pertaining to the *Śivapurāṇa*. The first is a reprint of its text appearing now with an introduction by Dr. Pushpendra Kumar of the Sanskrit Department of the University of Delhi and the other is its literary study appearing under the title *Śivapurāṇa - A Poetical Analysis* by Dr. Mrs. B. Patni of the Janaki Devi Mahavidyalaya, New Delhi. The latter is particularly impressive in the comparison of the verses and the expressions of the *Śivapurāṇa* with those of Kālidāsa and bringing to the fore the remarkable similarity between the two.

In the field of Indian religion and philosophy we find a few good studies making their appearance recently. In her *The Concepts of Religion in the Mahābhārata*, Dr. Mrs. Urmila Rani Trikha of the Lady Shri Ram College, New Delhi, has attempted a study of the religious concepts prior to and during the period of the composition of the *Mahābhārata*, the encyclopaedic work designed to impart instruction to the masses in morality and spirituality. The book describes in detail the influence that different concepts of religion excercised on each other leading to the appearance of the different religious sects. In his *Śakti and Her Episodes*, Dr. Pushpendra Kumar of the Sanskrit Department of the University of Delhi traces first the origin and development of the concept of Śakti as the divine energy of Brahman and her manifold forms and activities and then reproduces from the Purāṇas some of

the important and more noteworthy of the Śakti episodes describing the destruction of Mahiṣa, Śumbha, Niśumbha, Dhūmralocana, Caṇḍa, Muṇḍa, and Raktabīja. The narration of the episodes is in the spirit of the original and their interpretation lucid and scientific. *The Studies in Indian Logic and Metaphysics* by Dr. R. V. Joshi of the Sanskrit Department of the University of Delhi is a collection of his articles that had appeared earlier in different journals and felicitation volumes, the only new addition to it being the chapter : "Identity of 'I-Cognition' and 'Self'". In his work Dr. Joshi deals with the problems of validity of knowledge, error and fallacy from the Nyāyavaiśeṣika point of view in the light of its conflict with other systems of Indian philosophy. He also takes up for detailed treatment the Sāṁkhya system of Guṇas, Nimbārka concept of natural difference cum non-difference and the identity of 'I-cognition' and 'Self', a much less discussed theory which he elaborates from the Vaiṣṇava standpoint. *The Theory of Reality* by Dr. Lakshmi Datt Dikshit, referred to earlier in the context of the work *Vedamīmāṁsā*, gives in the Sūtra style, in line with his attempt in the Vedic field, with exposition in English the salient concepts of the Advaita philosophy with special reference to Śaṅkara and his school. He forcefully tries to establish invalidity of the concept of Trinity or the doctrine of Three Eternals. The Sūtras composed by the author have a classical ring about them and make a delightful reading. The *Pātañjala Yogasūtra - Eka Samālocanātmaka Adhyayana*, a thesis approved for Ph. D. by the University of Delhi, is a critical study of the *Yogasūtra* of Patañjali in the light of the *Tattvavaiśāradī* of Vācaspati Miśra and the *Yogavārttika* of Vijñānabhikṣu by Dr. Miss Pavan Kumari of the Sanskrit Department of the University of Delhi. Though for explaining Patañjali's system she has drawn in depth on the two commentaries mentioned above, she has, where the need arose, drawn on the other commentaries as well. Where she found the two commentaries, the *Tattvavaiśāradī* and *Yogavārttika*, differing from each other she has drawn on the works of some of the modern interpretations of the *Yogasūtras* formulating her own views in the light of her study of

them. A stimulating piece of research, the work has been well received by the world of scholars.

It is not only the studies in Indian religion and philosophy that have appeared of late; a critical edition of a Yoga work, the *Yogaratnamālā,* by Dr. Pushpendra Kumar of the Sanskrit Department of the University of Delhi has also made its appearance. The work carries a learned introduction both in Sanskrit and English.

In the field of ancient Indian history and culture could be mentioned the work, *Ancient India According to Manu,* by Dr. Rajendra Nath Sharma of the Hindu College, Delhi. It attempts to recreate a picture of the India of the time of Manu on the basis of the *Manusmṛti.* The geography, the flora and fauna, the social, economic, political and religious conditions, as also the legal institutions according to the *Manusmṛti* have been discussed in the work quite systematically and at great length.

The Rāma story in its various versions has been subjected to a critical notice by a number of scholars in the past. The latest in the series is the *Laos meṅ Rāmakathā,* Rāma story in Laos, by Mrs. Kamala Ratnam, the well-known critic and author of Delhi. The work is embellished by illustrations which add much to its value.

In the context of the Rāma story it may not be out of place to mention here that the Sahitya Akademi organized an international seminar in New Delhi on the Rāmāyaṇa Tradition in Asia in 1975 the proceedings of which it published in 1980. Early in 1981 it organized yet another Seminar on the Variations in Rāmāyaṇa in Asia : Their Cultural, Social and Anthropological Significance. Of late it has undertaken an ambitious project of compiling a critical inventory of Rāmāyaṇa studies, *Inventaire raisonne des etudes du Rāmāyaṇa.* It is gratifying to note the premier institution, the Sahitya Akademi, devoting so much of attention to the Rāmāyaṇa studies.

A special mention deserves to be made here of the excellent work which is being done by the International Academy of Indian

Culture, New Delhi, under the directorship of Prof. Lokesh Chandra, particularly of the work which relates to the spread of Indian learning and culture in the countries of South-East Asia and East Asia. The following new Sanskrit texts have recently come out in facsimile edition in the Śatapiṭaka Series of the Academy : *Sarva-tathāgata-tattva-saṅgraha*, Isshi Yamada; *Abhidhānottara-tantra*, ed. Lokesh Chandra; *Sarva-durgatipariśodhana-tejorāja-kalpa*, ed. Lokesh Chandra; *Aṣṭasāhasrikā Prajñāpāramitā*, ed. Lokesh Chandra; *Pañcarakṣā*, ed. Lokesh Chandra; *Kāraṇḍavyūha and Other Texts*, ed. Lokesh Chandra; *Sarva-tathāgata-tattva-saṅgraha*, ed. Lokesh Chandra and David L. Snellgrove; and *Pañcaviṁśa-Brāhmaṇa* with the commentary of Sāyaṇa.

In his *India in Hungarian Learning and Literature* Dr. Geza Bathlenfelvy, till recently, Visiting Lecturer in the Department of Modern European Languages, University of Delhi, gives a detailed history of Indian Studies in Hungary documented with the help of a rich bibliographical selection of books and papers from the beginning right up to modern times.

The Sanskrit Sahitya Parishad, the Sanskrit Association of the Ramjas College, organized in 1976 a Seminar to mark the College Golden Jubilee. The papers read at it, it has published in a Volume titled *Ancient Indian Culture and Literature* which it has dedicated to the memory of the late Pandit Ganga Ram, the former Head of the Department of Sanskrit in the College who was well-known for his scholarship, particularly for his mastery over Sanskrit grammar. The volume, divided into four sections, contains as many as thirty-five papers on a variety of subjects which are preceded by a twenty-page learned introduction by the Editor Dr. Mohan Chand, Lecturer in Sanskrit in the College, in which he touches on a number of topics and offers on them well-informed observations.

There is a regular tradition of organizing an all-India Seminar annually on one subject or the other in the South Delhi Campus wing of the Sanskrit Department of the University of Delhi.

A Seminar on Aesthetics and Sanskrit literature was organized by it in February 1980, which was attended by a large number of experts in the field. As many as twenty-eight papers were presented at it. These have since been published in book form which carries the title of the subject of the Seminar. Another seminar on Karuṇa Rasa was organized in March this year. Its proceedings are currently in the Press.

As long-term projects, work is being carried on two of them. One is the *Pāda index of Ornate Sanskrit Poetry* undertaken individually by Dr. S. P. Narang of the Sanskrit Department of the University of Delhi and the other is a dictionary of technical terms of the Sāṅkhya System, the *Sāṁkhyadarśanakoṣa*, undertaken institutionally by the Lal Bahadur Shastri Kendriya Sanskrit Vidyapeetha, New Delhi.

Four magazines in Sanskrit are being published from Delhi at present. They are : the *Saṁskṛtaratnākaraḥ* of the All-India Sanskrit Sahitya Sammelan, the *Saṁskṛta-Pratibhā* of the Sahitya Akademi, the *Saṁskṛtavimarśaḥ* of the Rashtriya Sanskrit Sansthan, and the *Saṁskṛtapracārakam* of the Akhila Bharatiya Sanskrit Pracharaka Shiksha Samiti.

The New Delhi station of the All-India Radio is also contributing its bit to the cause of Sanskrit. It has been broadcasting from time to time programmes in and on Sanskrit. The more noteworthy among them was the broadcast by it of a Sanskrit play, on 3rd March, 1981, on Max Müller *Mokṣamūlaravaiduṣyam* by Shri Bhawani Shankar Trivedi, one of its staff members, under the able direction of Mrs. Kamala Ratnam.

Sanskrit studies in Delhi, as would appear from the survey covering just a period of two years, have got fairly stabilized. Scholars are at work in it interpreting either the old Sanskrit literature or creating a new one. It is only to be hoped that as years roll by the number in the second category would not remain as small as it is today. Along with the critical writing the creative writing in Sanskrit has to go on, perhaps much more vigo-

rously, to continue the tradition of Sanskrit writing which has an unbroken history of thousands of years.

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GUJARAT

A. N. Jani

The Gujarat State has in all six Universities, over and above a good number of Sanskrit Pāṭhaśālas scattered in different parts, to encourage Sanskrit studies :—

1. The Maharaja Sayajirao University of Baroda, Baroda. (Founded in 1949)
2. The Gujarat University, Ahmedabad. (Founded in 1950)
3. Sardar Patel University, Vallabh Vidyanagar. (Founded in 1955)
4. The South Gujarat University, Surat. (Founded in 1967)
5. Saurashtra University, Rajkot. (Founded in 1967)
6. Bhavnagar University, Bhavnagar. (Founded in 1978)

(1) *The M. S. University of Baroda*

Out of these Universities, the M. S. University, the Gujarat University, and the S. P. University have full-fledged Sanskrit Departments while the other three Universities have Sanskrit Departments only in the affiliated colleges where post-graduate teaching is imparted.

The M. S. University has three constituent bodies under its roof to look after the teaching of Sanskrit and for encouraging research in Indology : (a) Sanskrit Department, (b) Sanskrit Mahāvidyālaya, and (c) The Oriental Institute.

(a) *The Sanskrit Department* :

The Sanskrit Department formerly formed a part of the then Baroda College (Est. 1881) which was affiliated to the Univer-

sity of Bombay. The Department was headed by eminent scholars like Prof. B. R. Arte, Dr. B. C. Lele, Prof. G. H. Bhatt, and Dr. S. S. Bhave. The Department was headed by Dr. A. N. Jani (from 27-6-1961 to 27-8-1980) who handed over the charge to Dr. S. G. Kantawala on 28-8-1980. The Department consists of one Professor, two Readers (one Reader Dr. Miss. S. A. Nachane expired on 9-1-1981), and three Lecturers. Dr. S. S. Bhave has worked upon "Soma-Hymns of the Ṛgveda". This work is published by the M. S. University in three parts. The number of Ph. D. students produced by the Department is as shown against the names of their guiding teachers : Prof. G. H. Bhatt - 9; Dr. S. S. Bhave - 2; Dr. A. N. Jani - 7; Dr. S. G. Kantawala - 2.

Research work in Progress :

Dr. Kantawala is working in collaboration with Prof. R. N. Mehta (Head, Department of Archaeology and Ancient History) upon "Prabhāsakhaṇḍa - A Study".

The number of students doing Ph. D. :

Dr. A. N. Jani - 10 (one has submitted his thesis and three have submitted the synopses); Dr. S. G. Kantawala - 7; Dr. Miss S. A. Nachane - 5.

(b) *Sanskrit Mahāvidyālaya* :

The Sanskrit Mahāvidyālaya was founded in 1915 with a view to preparing Pandits by training them in traditional style. The course designed for 13 years is divided into three stages. After finishing a preliminary course of 3 years in the prathama-kakṣā, a student may offer either Vyākaraṇa or Sāhitya or Jyotiṣa for specialisation for five years in the madhyama-kakṣā. In the Uttama-kakṣā he may get Śāstrī degree (=B.A) after three years and Ācārya degree (=M.A.) at the end of other two years. Thereafter one can work for Vācaspati (=Ph.D.) degree. The Mahāvidyālaya has produced 2 Vācaspatis so far. It has also provision for learning any of the five branches of Veda orally for five years in the madhyama-kakṣā. The Mahāvidyālaya offers scholar-

ships and free lodging and boarding to deserving students. The staff consists of 19 members including Principal P. K. Dongre.

(c) *The Oriental Institute* :

The Oriental Institute was originally a part of the Central Library, Baroda, with Shri C. D. Dalal (1910–1924) as its curator. It was given independent recognition in 1927 with Dr. B. Bhattacharya as its Director (1924–1951). He was succeeded by Prof. G. H. Bhatt (1951 to 1958), Prof. B. J. Sandesara (1958 to 1975). At present Dr. A. N. Jani is the Director (from 5-4-1975). The present staff consists of one Deputy Director and five Research Officers. The Institute is well-known all over the world by its prestigious Gaekwad's Oriental Series (Vol. I published in 1916) in which are brought out 169 valuable research publications so far. It also publishes two quarterly Research Journals : (1) *The Journal of the Oriental Institute* (Esta. 1951) (in English) and (2) *Svādhyāya* (Est. 1963) (in Gujarati). The herculean task of preparing a Critical edition of the *Vālmīki-Rāmāyaṇa* was undertaken by the late Prof. G. H. Bhatt in 1951 and was completed, with the help of renowned scholars, by Dr. U. P. Shah in 1975. Thereafter the Institute has undertaken a new project of preparing a Critical Edition of *Viṣṇupurāṇa*. This Department consists of one General Editor, one Asstt. Editor, four Critical Apparatus-Writers, and two Proof-Readers. The Institute has a very rich collection of 26,271 manuscripts and nearly 36,000 printed books. The Institute also helps the Sanskrit Department in teaching at the post-graduate level from 1931 onwards.

(2) *The Gujarat University*

The Gujarat University, Ahmedabad, was founded in 1950. But a Department of Sanskrit for Post-graduate studies was instituted in the School of Languages (Gujarat University) in 1964 with Dr. Miss E. A. Solomon as Reader and Head thereof. She was promoted to the post of Professor in 1977. The present Department comprises one Professor, two Readers, and two

Lecturers. All the teachers are recognised for Ph.D. guidance and each one has about seven students doing research work for the Ph.D. degree under his / her guidance.

Dr. Miss Solomon has so far six published works to her credit and has undertaken a project of presenting a Gujarati translation of *Siddhāntaleśasaṅgraha* of Appayya Dīkṣita and *Sarvadarśanasaṅgraha* of Sāyaṇa Mādhava. She is also editing *Śiṣyahitaiṣiṇī*, a hitherto unpublished commentary on Śrīharṣa's *Khaṇḍanakhaṇḍakhādya*. One student from Japan is working under her guidance for the Ph.D. degree. Four have already got their Ph.D. degree under her.

Dr. J. M. Shukla (Reader) has produced four Ph.D. students and five are working under his guidance. He has three publications to his credit.

Dr. T. S. Nandi (Reader) has five published works and three Ph.D. students to his credit. Seven students are working for Ph.D. degree under his guidance. He is working on two research projects : (a) Preparing an edition of *Sāradīpikā*, a commentary on the *Kāvyaprakāśa*, by Guṇaratna (Chs. VII–X) and (b) a Gujarati Translation of *Abhinavabhāratī* on *Nāṭyaśāstra*, Ch. 16.

Dr. B. D. Pandya is guiding three Ph.D. students and is preparing a Gujarati translation of *Vaiyākaraṇabhūṣaṇasāra* of Kauṇḍa Bhaṭṭa.

(3) *Sardar Patel University - Vallabh Vidyanagar* (via : Anand)

The Sardar Patel University was founded on 31-10-1955. The medium of instruction and examination is Gujarati. The Post-graduate Department of Sanskrit consisting of one Reader and two Lecturers offers Purāṇa, Alaṅkāraśāstra, Vedānta, and Vyākaraṇaśāstra as optional subjects at M.A. The Department was headed by Prof. D. R. Mankad who was succeeded by Dr. B. H. Kapadia (Reader). Dr. Kapadia has published one book and has guided seven Ph.D. students. At present Dr. Mrs. C. P. Shukla (Reader) heads the Department. She has one publication and 1 Ph.D. to her credit. Six students are working under her guidance for Ph.D.

Dr. B. N. Shukla (Lecturer) has one book on Jyotiṣa to his credit. Two students are working for Ph.D. under him.

Dr. V. M. Bhatt (Lecturer) is working on a section of the *Mahābhāṣya* of Patañjali.

(4) *The South Gujarat University, Surat*

This University was founded in 1967. It does not have its own Sanskrit Department. The post-gradute teaching in Sanskrit is looked after by Dr. A. D. Shastri, Head, Sanskrit Department M. T. B. College, Surat. Formerly it was looked after by Prof. J. T. Parikh. Dr. Shastri has three publications and six Ph.D.s to his credit. Two students are doing Ph.D. at present in senior the University. Two Lecturers in the department and other teachers in the affiliated colleges help in post-graduate teaching.

(5) *The Saurashtra University, Rajkot*

The University was founded in 1967. It has no Sanskrit department. The post-graduate teaching is looked after by senior teachers in the affiliated colleges and Research Institute.

(6) *The Bhavnagar University, Bhavnagar*

The University is the youngest one having been established in 1978. It has also no Sanskrit department. The post-graduate teaching is looked after by the senior teachers in the affiliated colleges.

Publications during the years 1979–81

Over and above the above-mentioned Universities there are several Research Institutes affiliated to them.

(1) *Oriental Institute, Baroda*

The Oriental Institute of Baroda became a constituent institution of the M. S. University of Baroda when it came into existence on 30-4-1949.

The Oriental Institute publishes works on different branches of Indology in the following Series : (1) Gaekwad's Oriental

Series, (2) M. S. University Oriental Series, (3) M. S. University Research Series, (4) M. S. University Lectures Series.

It also publishes works of general interest to educate common people under the Etaddeshiya Sahitya Parishad Fund founded by H. H. Sir Sayajirao Gaekwad III, in the following Series : (1) Shri Sayaji Sāhityamālā, (2) Shri Sayaji Bālajñānamālā, (3) Shri Sayaji Grāmavikāsamālā, (4) Shri Śiśujñānamālā, (5) Matushri Jamnabai Smarak Granthamālā.

During the years 1979-80 and 1980-81 the following works are published :

Sr. No.	*Title of the Book*	*Author / Editor*	*Series No.*	*Series*	*Subject*
1979-80 :					
1.	Kṛtyakalpataru Vol. IX (Pratiṣṭhākāṇḍa) of Lakṣmīdhara	K. V. Ranga-Swami Iyengar	167	G.O.S	Dharma-śāstra
2.	A Descriptive Bibliography of Pañcarātrāgamas Vol. II	H. Daniel Smith	168	G.O.S.	Vaiṣṇava-tantra
3.	चांपानेर - एक अध्ययन	Ramanlal N. Mehta	355	Shri Sayaji Sāhitya-mālā	History
4.	द्वारकाना प्रदेशनो सांस्कृतिक इतिहास	Late Kalyan-rai N. Joshi	356	-do-	History
5.	आधुनिक गुजरातना संतो - भाग २	K. A. Thakkar	357	-do-	Saint Sāhitya

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6. संत नामदेव : जीवन अने कवन	Yashvant P. Musale	140	Shri Sayaji Balajñānamālā	-do-

1980–81 :

1. Nyāyālaṅkāra	A. L. Thakur	169	G.O.S.	Nyāya
2. Gurjararāsāvali (Reprinted with 50% grant of the Government of Gujarat)	Late Prof. B. K. Thakore, Late Prof. M. C. Modi, Late Prof. M. D. Desai	118	G.O.S.	Old Gujarati
3. सूर्यशक्ति	Padmakant R. Shah	358	Shri Sayaji Sāhityamālā	Solar energy
4. दलपतराम : एक अध्ययन	Hasit H. Buch	318	-do-	Literary Biography

(2) *Chunilal Gandhi Vidyabhavan, Surat*

This Institute was founded in 1953. It has a good collection of manuscripts. It has published so far 28 works (of which 14 are exclusively on Sanskrit literature and philosophy). It also publishes a research bulletin annually. The following work is published during the period 1979–81 : *Gauḍapādakārikā* edited by Dr. A. H. Joshi with Introduction and notes in Gujarati (1979).

In Ahmedabad, there are two research Institutes affiliated to the Gujarat University: (1) B. J. Institute of Learning and Research and (2) L. D. Institute of Indology.

(3) *B. J. Institute of Learning and Research*

The Gujarat Vernacular Society (now named Gujarat Vidyā Sabhā) was founded in 1948. A department of Higher Learning and Research was opened in 1938–39 to teach Sanskrit, Gujarati,

Persian, Arabic, and Ancient Indian Culture, with Dr. A. B. Dhruva as the Hon. Director. Prof. R. C. Parikh succeeded him. In 1946 the Society got a grant of Rs. 2,00,000/- from Sheth Bholabhai Jeshinghbhai for enhancing the activities of the department which was renamed as B. J. Institute of Learning and Research on 26-9-1952. It is registered under the Bombay Trust Act. The Institute has produced a number of Ph.D. scholars as shown against the names of their guides : Prof. K. V. Abhyankar - 6; Prof. R. C. Parikh - 7; Pandit Sukhalal Sanghavi - 1; Prof. H. P. Bhatt - 2; Prof. R. B. Athavale - 2; Dr. H. G. Shastri - 5. At present three students are doing Ph.D. under Dr. Shastri.

The Institute has 60,000 printed books and 3,300 manuscripts. It has published 76 works so far.

The Institute is working on a Critical Edition of the *Bhāgavata-Purāṇa.* Six out of the projected nine volumes of the *Political and Cultural History of Gujarat* form a valuable contribution of the Institute.

Dr. Pravin Chandra Parikh is at present acting Director.

Publications during 1979-81 :

(1) Festivals, Sports and Pastimes of India, by Dr. V. Raghavan (1979).

(2) Indian History revealed by Coins, by Dr. P. L. Gupta (1980).

(3) Political and Cultural History of Gujarat Vol. VI (Mughal Period) (in Gujarati), edited by R. C. Parikh and H. G. Shastri (1980).

(4) *L. D. Institute of Indology and Research*

This is also a registered Institute affiliated to the Gujarat University, Ahmedabad. It has a rich collection of manuscripts and printed books. It has published 76 works so far in its Research Series. The Institute concentrates specially on Jainology. Prof. D. Malvania, former Director, has produced one Ph.D.

The present Director Dr. N. J. Shah has two Ph.D.s to his credit. Two more are doing Ph.D. under his guidance.

(5) *Dwarkadhish Sanskrit Academy and Indological Research Institute, Dwarka*

The Institute was established by H. H. Shri Abhinavasachchidananda Tirtha Maharaja (Śaṅkarācārya of Dwarka) in June 1960. In June 1961 it was affiliated to the Gujarat University. Since June 1968 it became affiliated to the Saurashtra University. It developed under the directorship of Dr. P. M. Modi (1961–62), Dr. T. N. Dave (1962–66), Dr. Jetley (1966–73), and Dr. R. S. Betai (1973–1980). At present Dr. M. I. Prajapati is in charge of the Institute.

There are following posts : One Professor, one Reader, and three Research Assistants. The Institute teaches Sanskrit at post-graduate level and has produced five Ph.D. scholars : Dr. T. N. Dave–1, Dr. Jetly–1, Dr. R. S. Betai–1, Pt. Shobhananda Jha–2. At present one student is working under Dr. Betai and one under Dr. Prajapati for Ph.D. degree.

The Institute has a rich library of printed books and about 750 manuscripts. It publishes one Research Journal and runs three long-term research projects.

Over and above these Institutes there are certain bodies which are active on propagating Sanskrit studies and Sanskrit language. They are :

(1) Sanskrit Vidvat-sabhā, Baroda.

(2) Avadhūta-Vidvanmaṇḍala, Baroda.

(3) Pt. Satavalekar Smāraka Sanskrit Examination Centre, Baroda.

(4) Ārya Kanyā Mahāvidyālaya, Baroda.

(5) Shri Rāmaprāsādika Vidyālaya, Baroda.

(6) Sarasvatī Vinodashram, Baroda.

(7) Brahmachari Wadi Sanskrit Pāṭhaśālā, Ahmedabad.

(8) Brihad Gujarat Sanskrit Parishad, Ahmedabad.

(9) Nārāyaṇa Sanskrit Pāṭhaśālā, Petlad.

(10) Jamnagar Vidvat Parishad, Jamnagar.

(11) Government Sanskrit Pāṭhaśālā, Jamnagar.

Private Collections of manuscripts :

(1) Jain Bhandars at Ahmedabad, Cambay, and Limbadi.

(2) Atmanand Jñāna Mandir, Baroda.

(3) Jain Jñāna Mandir, Baroda.

(4) Aryashri Jambusvami Jain Agama Mandir (Muktabai Jñāna Mandir), Dabhoi (District : Baroda).

HARYANA

D. B. Sen Sharma

The holy land of Haryana (known by the name of Āryāvarta in ancient times) made great contribution to the literary and cultural heritage of India in the hoary past. It was here on the banks of the holy river Sarasvatī that many Vedic *mantras* are believed to have been 'revealed' to the seers and many Vedic texts to have been composed or compiled. Here, again, is Manu, the famous law-giver, said to have codified ancient Hindu law in the form of *Manusaṁhitā*. The well known rivers like Sarasvatī, Dṛśadvatī, and Gagghar flowing through the Kurujanapada were dotted with hermitages where seers and seekers of Truth flocked and exchanged their experiences in life and views on spiritual matters which led to the composition of some ancient Upaniṣads. It was here at Jyotisar (Kurukshetra) that Lord Krishna gave his immortal message to humanity through Arjuna in the form of the *Bhagavadgītā*. Haryana remained a centre of great religious and literary activity till the time of Harṣavardhana when Sthāṇviśvara, the capital of Vardhana empire, became a great seat of learning and cultural activity. Thereafter, there was sharp decline in the creative literary activity due to unsettled political conditions when hordes of foreign invaders from the North-West India inundated and destroyed the well known ancient centres of learning like Sthāṇviśvara (Thanesar), Kapisthala (Kaithal), Pṛthūdaka (Pehowa), Rohitaka (Rohtak), Asthala Bhora, Assand, etc., all well known religious centres since the Mahābhārata times. These invaders not only looted and pillaged temples and other holy places in Haryana, they burnt, destroyed and razed to the ground all centres of learning and culture with the result that all literary and cultural activity at the different centres of learning in Haryana came to a standstill.

Now only old Sanskrit manuscripts found scattered here and there in Haryana, lying mostly with the Brahmin pandits of the

priestly class are the remnants of ancient literary heritage. Only in recent years, the Kurukshetra University has succeeded in collecting more than 7500 Sanskrit manuscripts or fragments of manuscripts mostly from the rural area, with a view to preserving, studying, and publishing the rare ones from among them.

In recent years, the declining trend in Sanskritic learning has been somewhat reversed. In this connection, the Arya Samaj has played a significant role by establishing Gurukulas at different places where traditional type of Sanskrit teaching is provided. The oldest Gurukula in Haryana is at Kurukshetra which was established in 1901 by Swami Shraddhananda himself. Other well known Gurukulas which were established in the twenties or thirties in Haryana are at Bhainswal Jajjhara (Rohtak) and Kanya Gurukul at Khanpur Kalan (Sonepat Dist.). Besides these, there are also a few Sanskrit Mahāvidyālayas where facilities for study up to Shastri and Acharya degrees are available. Among them mention may be made of Sanatan Dharma Mahāvidyālaya, Ambala, Ramaraya Sanskrit Mahāvidyālaya, Ramaraya (Jind), Government Sanskrit Mahāvidyālaya, Bhiwani (Hissar), Jairam Sanskrit Vidyapeeth (Kurukshetra), Sanskrit Mahāvidyālaya, Baghola (Gurgaon Dist.), Gauda Sanskrit Mahāvidyālaya (Rohtak), Vaishnava Sanskrit Mahāvidyālaya, Gurgaon, Sanskrit Pathashala, Khanshar (Safidon), Birla Sanskrit Pathashala, Kurukshetra. Most of the Sanskrit colleges are privately managed or trust-managed institutions, except the Government Sanskrit College, Bhiwani, which is managed by Haryana Government and Sanskrit Mahāvidyālaya, Baghola, which has been taken over by the Rashtriya Sanskrit Sansthan, Delhi. Various Gurukulas prepare students for different oriental title examinations conducted by Gurukul Kangri Sanskrit University, Hardwar, while other Sanskrit colleges are affiliated to Kurukshetra University or Rashtriya Sanskrit Sansthan.

The Kurukshetra University was established in 1956 by an Act of Panjab Legislature with the main purpose of promoting higher studies and research in Sanskrit, Pali and Prakrit, Indian Philosophy and Religion, and Ancient Indian History, Culture

and Archaeology. The Department of Sanskrit, Pali and Prakrit was the first post-graduate department to be opened in 1957. In 1963, the Institute of Indic Studies was established with a view to co-ordinating and accelerating research activities and publications in the field of Sanskrit studies. The Institute has so far published 10 books under the scheme of Sanskrit Texts and Studies. The titles which have been published so far are *Kurukṣetra Māhātmyam* (an original work in Sanskrit verse) by Shri Digvekar, *Paramalaghu-Manjūṣā* of Nāgeśa Bhaṭṭa edited by Dr. K. D. Shastri, *Meghadūtaṭīkā* edited by Dr. G. M. Bhattacharya, *Kusumāñjali Kārikā Vyākhyā* of Nārāyaṇatīrtha edited by Dr. S. N. Shastri, *Ṣaṭtriṁśattattva Sandoha* with commentary by Rājānaka Ānanda Kavi edited by Dr. D. B. Sen Sharma, *Gaṇapāṭha* edited by Dr. K. D. Shastri, *Vedic Ṛṣi - Eka Pariśīlana* by Dr. K. D. Shastri, *Pada-Padārtha-Samīkṣā* by Dr. B. Singh, *Nyāyabindu* with commentary of Dharmottara edited by Dr. S. N. Shastri, *Dayānanda Darśana - eka adhyayana* by Dr. S. N. Shastri, *Veda Prāmāṇya tathā ṛṣi Dayānanda* by S. N. Shastri. Some other texts based on rare Sanskrit manuscripts deposited in the Kurukshetra University Library are awaiting publication. These include *Narahari* commentary on *Naiṣadhīya Caritam*, *Durghaṭa* commentary, *Vāda Nirṇaya*, *Prabodha-Candrodaya* with an unpublished commentary, *Śitikaṇṭha-vivodhana* of Rājānaka Ānanda Kavi on Mammaṭa's *Kāvyaprakāśa*, *Laghumañjūṣā* of Nāgeśa Bhaṭṭa and *Śāṅkhyāyana Brāhmāṇa*. The University has published three volumes of the Catalogue of Sanskrit manuscripts from its library in tabular form. The work of the preparation of the Catalogue is in progress.

The Institute organised all-India Seminars on (1) 'Origin and Development of Dhvani School' (2) 'Philosophy of the Bhagavadgītā' and (3) 'Philosophy of Language - An Indian approach,' in recent years.

The Institute has taken up a number of research projects in recent years. 'A Dictionary of Technical Terms in Indian Philosophy and Aesthetics,' 'Concordance of the Mahābhārata,'

'Bibliography of published and unpublished Śaiva and Śākta Tāntrik Works' are some of these research projects.

The Institute annually published *Prācī Jyoti*, the Digest of Indological Studies which has been acclaimed as the most valuable research tool. Fourteen volumes of *Prācī Jyoti* have been published so far.

Maharshi Dayananda Universty, Rohtak, was established a few years ago. It has a post-graduate Sanskrit department where facilities for study and research in Sanskritic subjects exist.

The languages department of the Haryana Government organises annual meetings of Sanskrit writers at different district headquarters where research papers on different branches of Sanskitic learning are read and discussed, and its proceedings are published annually. The Haryana Government also awards prizes to authors for their Sanskrit works published in Haryana. So far about 25 works have been selected for such prizes. The Government also honours, every year, Sanskrit pandits for their contribution to Sanskritic learning.

Some well known Sanskrit pandits of Haryana have enriched Sanskrit literature by their writings and publications. Notable among them is the octogenerian Shri Chajjuram Shastri, who is the author of a number of original works in Sanskrit, such as *Kurukṣetra-Māhātmyam*, *Durgābhyudaya Nāṭaka*, and *Sāhitya-bindu*, and who has written commentaries in Sanskrit on *Nyāya-siddhānta-Muktāvali, Nyāyasūtras, Vedāntasāra, Laghusiddhānta-Kaumudī*, *Vyākaraṇa-Mahābhāṣya,* and *Nirukta.* He has also written a history of Sanskrit Literature in Sanskrit.

Swami Omananda Saraswati is another well known Sanskrit scholar who has edited a number of books. His publications include *Vyākaraṇa-Mahābhāṣya, Kāvyālaṅkāra-Sūtra, Kārikā-prakāśa, Phiṭsūtra, Chandaḥśāstra, Saṁskṛtaprabodha*, etc.

Pandit Vidyadhar Sharma has composed *Vṛttis* on *Kātyā-yana-Śrauta-Sūtra,* and *Śulbasūtra*, and has written Sanskrit introductions to *Kātyāyana-Śrauta-Sūtra* and *Śatapathabrāhmaṇa.*

Pandit Devadatta Shastri has written commentaries in Sanskrit on *Sāhitya-Darpaṇa*, *Kāvyaprakāśa*, and *Nyāyasiddhāntamuktāvali*.

Shri Haripuṣpācārya is credited with the authorship of a number of works in Sanskrit: *Nyāyalatikā*, *Kāvyaprakāśalatikā*, *Sāhityadarpaṇalatikā*, *Yājñavalkyasmṛti-Kuñjikā*, *Manusmṛti-Kuñjikā*, and *Vedanirukta-Śāstrārthalatikā*. Shri Hajarilal is the author of some original Sanskrit works like *Saṁskṛta-Mahākavi-Divyopākhyāna*, *Śivapratāparudrāvali*, and *Kādambarīśataka*.

Yudhisthira Mimamsaka is a much respected scholar who has made Haryana his home. His scholarly contributions to the field of Sanskrit grammar and Vedic studies are too well known to be recounted here.

Shri Satyadeva Vāśiṣṭha is the author of three Sanskrit works – *Nāḍitattvadarśanam*, *Satyāgrahanītikāvyam*, and *Viṣṇusahasranāmavyākhyā*. Shri Sitaram Shastri is well known for his learned commentary on Yāska's *Nirukta*. Dr. Ram Gopal has made valuable contribution to Vedic studies through his works on the *Kalpasūtra* and Vedic Grammar.

Shri Shiva Narayan Shastri has written three books on the *Nirukta*. There are many others in Haryana who have distinguished themselves as eminent Sanskrit teachers engaged in imparting instructions in various shastras to students, thus playing important role in popularising Sanskrit and keeping the line of traditional learning unbroken.

HIMACHAL PRADESH

Keshav Sharma

Himachal Pradesh has many spoken dialects which are very near to Sanskrit. In some parts of the State the dialect is purely Sanskritic, as has been discovered by Prof. D. D. Sharma of Panjab University Sanskrit department, last year. These dialects are now being given the shape of a complete language on the basis of Sanskrit. This was decided upon during the past few years by the Academy of Languages on the suggestion of Sanskrit scholars of the State. We are highly thankful to Acharya Shri Diwakar Datt Sharma who impressed upon the Government to take this decision.

But on the whole the Government of Himachal Pradesh is very tardy in the matter of the promotion of Sanskrit in the State. It is Himachal Pradeshiya Sanskrit Sahitya Sammelanam, Sanskrit Shiksha Sammelanam, and Vishva Sanskrit Pratishthanam, under the chairmanship of Acharya Diwakar Datt Sharma, which are really active in this respect. It is through the efforts of these Organizations that all Sanskrit institutions are now recognized as being equal in status to the other Government Colleges.

Himachal Pradesh Government has been running five Sanskrit Colleges but their condition is not particularly satisfactory. For the last so many years efforts are being made to introduce a course in these institutions which can help young Sanskrit scholars to join any educational line. The Government is still not in favour of this, but the H. P. University has initiated a new course for this purpose.

Effort is also being made for the setting up of a separate unit for Sanskrit in the Directorate of Education, but the Government is still silent on this issue. The Sanskritists of the State have been requesting the Government to make Sanskrit a compul-

sory subject in all schools. As a result, the Government has, this year, introduced a paper of 30 marks in Sanskrit in the schools.

During the last two years, the Arts, Languages, and Culture Academy of Himachal Pradesh has sponsored the publication of some Sanskrit Kāvyas through financial help.

Public efforts for the promotion of Sanskrit in the State are really commendable. Twenty Sanskrit colleges are being run by the public in various parts of the State. These colleges have been imparting the Sanskrit education up to the Shastri standard to all students without any discrimination.

The Sanskrit Shodh Samsthana founded and run by Acharya Diwakar Datt Sharma has been propagating Sanskrit amongst the people through the Sanskrit monthly *Divyajyoti* and the Hindi weekly *Amar Himachal.*

The Samsthana has also been bringing out some publications on Astrology, Āyurveda, Vedas, Kośavidyā, and Purāṇas. A catalogue of Sanskrit manuscripts from Himachal Pradesh is also being prepared. Moreover, research on horticulture according to Sanskrit Śāstras has been undertaken. Similarly, some Rāsāyanika experiments are performed whenever possible. This is perhaps the only Institute of Sanskrit which is doing this kind of research.

JAMMU AND KASHMIR

Ved Kumari Ghai

There are two Universities, the University of Jammu and the University of Kashmir, in Jammu and Kashmir State. The University of Kashmir has Sanskrit as an elective subject up to B.A. level, but it does not have any arrangement for post-graduate studies. Recently the Centre of Central Asian Studies of the University has appointed one Reader and one Lecturer to carry on research on projects related to Sanskrit. The projects which are in progress are :—

1. Paleographic, Linguistic, Political, and Cultural Study of the Brahmi and Kharosthi inscriptions and manuscripts of Central Asia.

2. India's Cultural Relations with Central Asia in the ancient period.

Students have been registered for M. Phil. and Ph.D. programme.

The University of Jammu has arrangements for teaching of Sanskrit up to post-graduate level. The Department of Sanskrit consists of one Professor, three Readers, and three Lecturers who are engaged in teaching and guiding research. The following projects have been completed during the years 1979–80 and 1980–81 :—

1. Moral codes as prescribed for women in the Smṛtis (Ph.D.)

2. A study of Stava-Cintāmaṇi and its place in Kashmir's Śaivadarśana (Ph.D.)

3. Brahmānanda and his Advaitamārtaṇḍa (Ph.D.)

4. Treatment of Nāyikā in the plays based on Rāmakathā (Ph.D.)

5. Polity in the Viṣṇudharmottara-Purāṇa (Ph.D.).
6. A critical and comparative study of commentaries on Vasugupta's Śiva-Sūtras. (Ph.D.).
7. A cultural and literary study of some copperplates of Chamba (M. Phil.).
8. A study of the inscriptions of Vigraharāja IV (M. Phil.)
9. A study of Vivekānanda in the light of Varnekar's Vivekānandavijayam (M. Phil.).
10. Māyā in Advaita Vedānta and Śakti in Kashmir Śaivism (M.Phil.).
11. A study of Śraddhānanda-Caritam by Jagannath Rivu (M.Phil.).
12. A study of the play Raṇarāgiṇī Rājñī Lakṣmī (M.Phil.).
13. A study of Dinakrandana Stotra (M.Phil.).
14. A study of Alaṅkāra-muktāvalī of Viśveśvara (M.Phil.)
15. Upamā Alaṅkāra in Rājataraṅgiṇī (M.Phil.).
16. A study of Mṛgāṅka-Śataka (M.Phil.).
17. Rāma-Kṛṣṇa-Kāvyam – A Study (M.Phil.).
18. Prahlādavinodam – eka adhyayana (M.Phil.).
19. A study of the material contained in Suprabhātam (1978) a monthly magazine edited by Shri Ram Krishna Shastri Avyaya Sāhitya Mārtaṇḍa (M.Phil.).
20. A comparative study of the elements of Kashmir Śaivadarśana and Sāṅkhyadarśana on the basis of Ṣaṭtriṁśattattvasandoha parapraveśikā and Sāṅkhya-Kārikā (M. Phil.).
21. A critical study of Shri Jaggu Vakulabhūṣaṇa's plays – the Maṇiharaṇam and the Apratimāpratimam (M.Phil.).
22. Abhijñānaśākuntalacarcā ; A Study (First Act) (M. Phil.).

23. Hūṇa-Parājayam - A Study (M. Phil.).

24. A critical study of Bharata-Sandeśa, Part I (M. Phil.).

25. Bhakticintāmaṇi kā adhyayana (M. Phil.).

26. A study of Ārya Cāṇakya in the light of the drama Cāṇakyavijayam (M. Phil.).

27. Evolution - Involution of Ultimate Reality in Kashmir Śaivism with special reference to Pratyabhijñāhṛdayam (M. Phil.).

28. A critical study of Titikṣu-Bhūpāla on the basis of Jātaka-Kathās (M. Phil.).

Mention must also be made of the Shri Ranbir Kendriya Sanskrit Vidyapeetha at Jammu run by the Rashtriya Sanskrit Sansthana. It provides for the teaching of Sanskrit from Prathamā to Ācārya and also for Sikṣā-Śāstrī and Vidyā-Vāridhi. One research project, namely, *Śārṅgadhara-paddhati - a critical edition*, has been completed during the year 1980-81. The Vidyapeetha is presently working on the project of the preparation of *Encyclopaedia of Kashmir Śaivism.*

Then there is the Ranbir Sanskrit Anusandhana Samsthana run by the Dharmartha Council Jammu at Raghunath Temple, Jammu. It has a very rich collection of Sanskrit manuscripts, a detailed catalogue of which is under print.

KARNATAKA

K. Krishnamoorthy

The chief centres of Sanskrit study and research in Karnataka have been mainly the Post-graduate Departments of Sanskrit in the three Universities in Karnataka State, namely, Karnatak, Mysore, and Bangalore. Some works by individual scholars in traditional seats of learning are also there.

In the Karnatak University, *Studies in Indian Aesthetics and Criticism* by Dr. K. Krishnamoorthy deserves first mention. It contains a collection of in-depth studies on 24 topics, mostly relating to Sanskrit aesthetics and criticism. It was published in May 1979 by D. V. K. Murthy, Krishnamurthipuram, Mysore 4, (pp. 271). Some of the important papers in this volume are :— (1) The Indian Quest for Beauty; (2) Tātparya and Dhvani; (3) Lakṣaṇā as the Basic Principle of Aesthetics; (4) Maṅgala, a Neglected Name in Sanskrit Poetics; (5) Rasa as a Canon and Criterion of Literary Criticism; (6) Kuntaka's contribution to Sanskrit Poetics; (7) The Idea of Sādhāraṇīkaraṇa, Prauḍhokti, and Bhakti-rasa; (8) Philosophical Background of Indian Aesthetics; (9) T. S. Eliot's Critical Theory in the light of Sanskrit Poetics.

These studies include up-to-date source-material on the basis of which new light is thrown on quite a few of the seminal concepts in Sanskrit literary criticism.

The Kannada version by Dr. K. Krishnamoorthy of his own English monograph, *Bāṇabhaṭṭa*, was published in the "Makers of Indian Literature" Series by the Sahitya Akademi, New Delhi, in early 1980. This monograph gives an analytico-critical study of Bāṇa's celebrated works, such as *Caṇḍīśataka*, *Kādambarī*, and *Harṣacarita*. A noteworthy feature of the Kannada rendering is the translation into verse of the original

verses cited in the body of the book. Already, translations of this work into Hindi, Tamil, Telugu, and Malayam have been published by the Sahitya Akademi.

Two chapters on Bharata and Bāṇabhaṭṭa have been contributed by Dr. Krishnamoorthy for a volume on the Cultural Leaders of India, published by the Publication Division, Ministry of Information and Broadcasting, Government of India, New Delhi.

Other important research articles contributed by the same author during the period under review are :—

1. The Role of Ālaṅkārikas' *Dhvani* in understanding Sentence Meaning - *Proceedings of the Winter Institute on Ancient Indian Theories on Sentence Meaning*, University of Poona, 1980, pp. 101–111.

2. Relevance of Sanskrit Aesthetics in the field of English Studies in India - *Cygnus*, Journal of Research in English, Department of English, Lucknow University, Lucknow, No. 1, 1979.

3. Female Deities in the Ṛgveda - *Journal of Dharma*, Dharmaram College, Bangalore 29, Vol. V, No. 2, April/June 1980.

4. " Anuvāda-saṁskrita Sāhitya " - *Prabuddha Karnāṭaka*, University of Mysore, Golden Jubilee Volume, 1980.

5. Bhāmaha and Buddhist Logic - *Prajñāloka*, Journal of the Nāgārjuna Buddhist Foundation, Gorakhpur, Vol. 3–4, July–December 1979 (Released in August 8, 1980).

6. Ancient Indian Education : Vedic Period - *Perspectives in Education* (Volume of essays in Felicitation of Sri S. S. Wodeyar, Dharwad), 1980.

7. Symbolism in Sanskrit Poetics (Kannada) *Adhyayana*, S. B. Joshi Felicitation Volume, Bangalore, 1980.

8. The Contribution of South India to Sanskrit Literature with special Reference to Karnatak, A General Survey, *Journal of Research Institute, S. V. University*, Tirupati, Vol. XX, Pts. 1 and 2.

9. The Spirit and Essence of the Gītā (Kannada), *Saptagiri*, Tirupati, December 1980.

10. Aesthetics in Indian and Western Literature – A comparative study, *Annals of Oriental Research, the University of Madras*, Vol. XXIX, Parts 1 and 2, 1980.

11. Sidelights on Indian Aesthetics, *Vidyā*, Journal of Gujarat University, C – Languages, January 1980, Vol. XXIII, No. 1, Ahmedabad.

12. Kālidāsa's Imagery, *Journal of the Sanskrit Academy*, Hyderabad, Vol. II, 1980.

13. Jagannātha's Contribution to Sanskrit Poetics, *Proceedings of the All-India Oriental Conference*, XXIX Session, Poona.

14. Indian Theories of Beauty, Transaction No. : 53, *Indian Institute of World Culture*, Bangalore (1981).

15. The Nature of Creative Pratibhā according to Kuntaka, *Tourinensia Indologica*, Ludwick Sternbach 70th birthday Felicitation Volume, University of Turin (Italy), 1981.

Dr. B. R. Modak of the Karnatak University has contributed the following articles of scholarly and general interest :—

1. Spiritual Interpretation in Madhva's Ṛgbhāṣya – *Saṁskṛta-Vimarśaḥ*, Vol. V, Rashtriya Sanskrit Sansthan, New Delhi, 1977.

2. The Human Mind – Shanti Kutira Sandesh, Kannur (District : Bijapur), September 1979.

3. Mind your mind – *Pathway to God*, Belgaum, January 1980.

4. Interpretation of the Mahāvākyas in Svārājyasiddhi, *Proceedings of the Winter Institute on Ancient Indian Theories on Sentence Meaning*, University of Poona, April 1980.

5. Biographical Literature with Special reference to Gurudeva-Kathāmṛtam by W. T. Apte and Sudāma-Caritam by Sali Ramachandra Rao, *Bharatiya Vidya* Vol. XL, Nos. 2–3, Bharatiya Vidya Bhavan, Bombay, September 1980.

6. Vedic Incentives to Spiritual Life, *Pathway to God*, Academy of Comparative Philosophy and Religion, Belgaum, October 1980.

7. Atmospheric Omens, *Karnatak University Journal* (Humanities), Vol. XXIII, March 1981.

8. Vedic Quotations in the *Brahmasūtrabhāṣya* of Madhvācārya, *Summaries of Papers*, All-India Oriental Conference, 30th Session, Visvabharati University, Santiniketan (West Bengal), November 1980.

Dr. D. N. Shanbhag has continued his studies on Epic and Devotional Literature as well as Children's Literature, mostly in Kannada periodicals like *Jeevottam* and *Karnatak Bhārathi*.

Shri M. B. Paraddi has contributed a number of lively poems in Sanskrit to several Sanskrit periodicals and has also brought out a collection of poems on his own. His research article worth mention is " Yoga Philosophy in Kālidāsa ", *Karnatak University Journal* (Humanities), Vol. XXII, 1980.

Shri V. H. Barikeri is working on The Descriptive Analysis of Lambani Language. Shri M. R. Veerabhadraswamy secured a Ph.D. for his thesis on " Sāyaṇa's interpretation of Atharvaveda " and Shri B. Joshi secured his Ph.D. for a thesis on " Vidyāraṇya's contribution to Advaita ".

The *Karnatak University Journal* included research articles on " Vādibhasiṁha's *Gadya-karṇāmṛta* ", " Yoga Philosophy in Kālidāsa ", " Atmospheric Omens ", " The Itihāsa-Samuccaya "

by the above mentioned scholars, besides a number of book-reviews.

A U. G. C. All-India Seminar was held at the Karnatak University on " the problem of truth and error " on March 1–3, 1981. It was an inter-disciplinary seminar in which specialists from different Universities from the disciplines of philosophy and Sanskrit participated, besides a large number of local participants including one from Physics Department and one from the Department of Psychology.

Under the scheme of producing advanced text-books for the highest degrees in traditional Sanskrit learning, sponsored by the Government of Karnataka, two reference books, namely, (1) On History of Sanskrit Language and Literature (from the earliest times to the present day) (pp. 600) and (2) a Historico-critical and descriptive survey of all Indian Śāstras (pp. 500), were prepared under the Chairmanship of Dr. K. Krishnamoorthy and published by the Government of Karnataka. The speciality of these books lies in the fact that they cover even the period from 1300 to 1980 which is usually ignored by modern scholars in their histories of literature or philosophical systems.

A felicitation volume to honour the veteran senior scholar of Dharwar, Shri R. S. Panchamukhi, to be published by the Karnataka Historical Research Society, is in the press.

The Oriental Research Institute, Mysore, has been editing a research journal called *The Mysore Orientalist* regularly, with the help of grant-in-aid of the Ministry of Education, Government of India, New Delhi. It has also published the first five volumes of the Descriptive Catalogue of Sanskrit manuscripts.

The scheme of " collection, compilation, and critical edition of Śaivāgama and Allied Literature " has been undertaken by Dr. H. P. Malledevaru. It is a project sanctioned by the U. G. C. A critical edition of *Vātūlāgama* based on twenty manuscripts is taken up for publication. The first volume is in the press.

'A Dictionary of Alaṅkāra-śāstra' project of the Oriental Research Institute has been completed by Dr. G. Marulasiddiah (who unfortunately expired on 20th April 1981) with the help of several specialists in the field. It is expected to become a substantial reference book to scholars when published by the Mysore University.

Other important research articles contributed by the Mysore scholars are :—

1. Dr. G. Marulasiddaiah : A note on the Authorship of Alaṅkāranikaṣa – *Journal of V. O. R. Institute*, Tirupati July 1979.

2. Dr. H. P. Malledevaru : (a) Contribution of Vīraśaivas to 18th and 19th Century Sanskrit Literature, *Basava Journal*, Bangalore 1979; (b) Sāyaṇācārya's contribution to Sanskrit Literature, published in *Suvarṇa Taraṅga* 1980.

3. Shri B. K. Shivaramaiah : Article on 'Laukikachandassu' – Published in *Kannada Adhyayana Samstheya Kannada Chandassina Caritre*, Part I, University of Mysore, March 1980.

4. Dr. R. S. Shivaganeshamurthy : Article on 'Vaidika Chandassu' – Published in *Kannada Adhyayana Samstheya Kannada Chandassina Caritre*, Part I, University of Mysore, March 1980.

Shri K. T. Pandurangi of the University of Bangalore has published Jayatīrtha's *Tattvaprakāśikā* on *Madhvabhāṣya* as well as *Yuktimallikā* of Vādirāja under the auspices of the Pūrṇaprajña Vidyāpeetha.

Dr. M. Shivakumaraswamy's Ph.D. thesis – "A critical study of the Alaṅkāra works of 18th and 19th centuries" is in the press. Other projects completed by this professor are :—

1. A critical study of the commentaries on *Kāvyaprakāśa*,

2. A Study of the controversies between Appayyadīkṣita and Jagannātha.

3. A Critical edition of *Sārasvatālaṅkārasūtra* of Kṛṣṇāvadhūta Paṇḍita.

Several students have done their M. Phil. by writing dissertations on such subjects as (1) A Critical Study of the *Viṣayavākyas* in the I Adhyāya of *Brahmasūtras,* (2) A Critical Study of the *Ṛtuvarṇana* in *Pañcamahākāvyas,* (3) A Critical Study of *Dṛgdṛśyaviveka,* (4) Dharma and Daṇḍanīti, (5) A Study of espionage system in Ancient Hindu Polity.

The Institute of Kannada Studies, Mysore, under its Director, Prof. H. M. Nayak, has already completed schemes of translating into Kannada (1) *History of Dharmaśāstra* in five volumes by Dr. P. V. Kane, and (2) The *Critical Edition of the Mahābhārata* with text as in B. O. R. I. Edition and Kannada translation. The first volume of the *History of Dharmaśāstra* is already printed and about to be released. Similarly, the first volume of the *Mahābhārata* also is out of the press. It is hoped that this laudable scheme will be completed soon.

Prof. S. K. Ramachandrarao of Bangalore has brought out a revised and enlarged edition of *Saṁskṛta-Kavi-Carite* in Kannada by the late Srinivasa Iyengar in two sumptuous volumes in Kannada. It is a valuable survey of Sanskrit literature, especially in the South, covering the period up-to-date.

A Research Institute has been established in Melkote (District Mandya) for a systematic research in *Viśiṣṭādvaita* philosophy. Under the guidance of Prof. Lakshmitatachar, it is planning advanced research and preparing dictionaries of technical terms.

The Mythic Society and The Institute of Indian Culture of Bangalore are publishing Indological papers and lectures as usual.

Recently, a *Saṁskṛta-Sāhitya-Pariṣad* has come into existence which is working hard to revive interest in Sanskrit in the public

at large. The Karnataka State Government is also providing incentives to traditional Sanskrit scholars by honouring outstanding men with cash awards.

The following works are in the press as reported by the Oriental Research Institute, Mysore :—

1. *Śivatattvaratnākara of Basavabhūpāla*, Vol. III, critically edited by Vidwan P. Maribasavaradhya
2. *Hṛdayāmṛta of Jagannātha*, edited by Vidwan H. V. Nagaraja Rao and Dr. G. Marulasiddaiah
3. *Śivaliṅgasūryodaya*, edited by Dr. G. Marulasiddaiah
4. *Gītarāghava*, edited by Vidwan H. Shankaraganapathy Phatak
5. *Sāṅkhyavṛtti*, edited by N. S. Venkatanachar
6. *Nyāyamañjarī*, Vol. II, edited by Vidwan K. S. Varadachar

KERALA

C. D. Bijelwan

Kerala, the evergreen region of India, has always been a very convenient place for learning Sanskrit and also for the growth of Sanskrit language and literature. As a political unit within the Union of India, Kerala may be said to have a recent origin, but the erstwhile princely states and other areas, now forming parts of this State, have their own distinct traditions regarding their love and efforts for producing, preserving, and popularising Sanskrit literature in Kerala. Situated in a narrow coastal strip in the southwest corner of India, with the Arabian Sea on the west and the Western Ghats on the east, Kerala is inhabitated by the people who have Malayalam as their mother tongue. Malayalam has assimilated seventy percent words from Sanskrit. In fact, Malayalam, at the stage of its origin, seems to be the outcome of a mixture of old Tamil and Sanskrit, with the result that even now none of the regional languages of India has so great an affinity to Sanskrit as Malayalam seems to have. In addition to this, the popularity of Sanskrit with the masses of Kerala was always there due to the patronage given to it by the erstwhile rulers, landlords, priests, etc., of this region. Moreover, the system of hypergamy enabled even the lower strata of society to have access to the study of scriptures with the result that the descrimination generally prevalent in other parts of the country on the basis of caste, creed, and sex was not made by pandits and teachers in Kerala so far as the teaching of Sanskrit was concerned. From the point of view of language, culture, and literary pursuits, Kerala had thus been one compact region even before its political emergence as a State in 1956. People of Kerala have welcomed the scholars from other parts of the country, particularly from Tamilnadu. A number of royal courts and aristocratic families were functioning as Vidyakendras, providing facilities to the students, scholars and authors of

Sanskrit. Briefly speaking, a very good atmosphere for the growth of Sanskrit language and literature had always been available in Kerala through the ages, and there is some impact of that tradition visible here and there in this region even now.

In recent times, the education system has undergone tremendous changes with regard to the medium of instruction in particular and pattern, contents, aims, effects, etc. in general. The study of Sanskrit (even through traditional methods) and the production of literature in or about Sanskrit also has not remained unaffected. In fact, due to the emergence of a number of regional languages as media of instruction and their adoption as one of the subjects under the three-language formula, Sanskrit has to suffer a lot directly at school level and indirectly at university level. In most of the States, it is being gradually eliminated from the curriculam particularly at the secondary school level with the result that the number of scholars interested in the production or preparation of Sanskrit literature has also gone down. But Kerala may be said to have a somewhat favourable atmosphere for Sanskrit.

Sanskrit Studies: April 1979 – March 1981:—

The position of works in or about Sanskrit brought out in Kerala during the period from April 1979 to March 1981 may not be encouraging as far as quantity is concerned, but if we take into account the quality, Kerala will not be found lagging far behind other states in the country.

During this period Kerala has witnessed the publication of Mahākāvyas, Kāvyas, critical works, short stories, and so on.

Viśvabhānuḥ (Universal Light), a very interesting and stimulating Mahākāvya in Sanskrit, was brought out from Trivandrum in 1980. Dr. P. K. Narayana Pillai has been acclaimed by the Sanskrit-loving people for composing this beautiful Mahākāvya in Sanskrit on the life and work of Swami Vivekananda. This Mahākāvya comprises 550 stanzas, divided into 21 cantos. As for the literary merit of this poem, Swami Vimalanandaji says in

his introduction: "This poem, which is in every respect a modern one, generates in the mind of the reader an experience of aesthetic pleasure of different shades brought about by sweetness in every word, sentence and metre." In view of the conventional criteria laid down in the treatises of Sanskrit poetics, *Viśvabhānuḥ* may have some short-comings as a Mahākāvya, but as far as its impact is concerned, Sanskritists of the day will find everlasting inspirations and delight from it.

Mr. P. Barata Pisharodi has brought out some Sanskrit works during this period. *Ekabhāratam*, a drama in Sanskrit, was published by him in 1979, though its writing was completed by the end of 1978. Mr. Pisharodi has been translating Malayalam works into Sanskrit. He has also composed a cinema version of *Abhijñānaśākuntalam*, published in 1979. This version contains some original ślokas and prose portion as written by Kālidāsa, but at some places Mr. Pisharodi has introduced his own composition for the adjustment of deleted portions. Through his works, like *Kāmadhenu*, Mr. Pisharodi has developed a new trend and technique of teaching Sanskrit through simplified methods. On the whole Mr. Pisharodi is doing a great service to the cause of Sanskrit in Trichur District of Kerala, and literature produced by him is warmly received by the people.

Prof. P. C. Vasudevan Elayath, a great scholar and poet of this region, has composed fine pieces of poetry in Sanskrit during this period. The compositions from his pen include the following: 1. *Gopikānirvāṇam*, 2. *Tīrthāṭanam*, 3. *Bhaktilaharī*, 4. *Hantabhāgyam*, 5. *Pañcadevastavam*. All these works are yet unpublished or under print. But they deserve recognition even in the manuscript form.

Dr. C. R. Swaminathan has brought out three pieces of literature included in a single volume, entitled *Karṇabhūṣaṇam*. *Dhvastakusuma* depicts the tragic story of an I. A. S. officer who meets an accident and dies before reaching Kashmir where a very beautiful girl was waiting to marry him. *Karṇabhūṣaṇam* has

the conventional theme, namely, the valour of Karṇa, but it has a distinct flavour found in the works of Keralian poets alone.

Some old treatises are re-edited or re-produced during the period under report by the Oriental Research Institute and Manuscripts Library of the Kerala University, in the Trivandrum Sanskrit Series; they include : 1. *Kṛtyaratnāvali*, 2. *Dhātu-ratnāvali*, and 3. *Prabandhasamāhāra* (Part II).

The Sukṛitindra Oriental Research Institute of Cochin has started the compilation of a Dictionary on Tantra. The work is being done under the directorship of Prof. Venkitasubramania Iyer.

The critical works, produced by the scholars of Kerala University, include the following :

1. *The Concept of Sat in Advaita Vedānta* by Dr. R. Karunakaran of the Department of Sanskrit.

2. *Advaitadarśanam* (in Sanskrit) by Dr. R. Karunakaran.

3. *Bodhānandagītā* in Sanskrit edited by Dr. E. Eswaran Namputhiri.

4. *A History of Mushikvaṁsa* - the study of a Kerala Poem by Dr. N. P. Unni.

Amongst these works *The Concept of Sat in Advaita Vedānta* deserves special mention. The main theme of the book, as the title itself suggests, centres round a very fundamental aspect of philosophy. The author rightly claims that " this work is perhaps the only one of its kind, that has been undertaken as an exclusive and sustained investigation into the problem of *sat* in Advaitavedānta." He has analysed the concept of *sat* with reference to world, *māyā*, *mithyā*, *dṛśyam*, *jaḍam*, *jīva*, *brahman*, etc., and has elaborately examined the views of Śaṅkara on this problem.

Malayalam Translations of Sanskrit books, particularly of the Upaniṣads, are being brought out by the learned Swamis of

Śri Ramakrishna Ashrams in Kerala. Swami Sakrananda, President, Ramakrishna Ashram, Puranattukara, Dist. Trichur, has brought out the Malayalam versions of the following Vedic and Sanskrit works : 1. *Śivamahimnaḥ Stotram* and *Śivāparādhakṣamāpanastotram.* 2. *Puruṣa-Sūktam* and *Nārāyaṇa-Sūktam*, and 3. *Abhinava-Subantarūpāvalī.*

The bi-monthly journal in Sanskrit, called *Bhāratamudrā* is being published from Puranattukara, Dist.Trichur. This is perhaps the first and the only journal in Sanskrit published from Kerala. Its editor, Shri Asokan, Puranattukara, and the members of the editorial board deserve appreciation for this venture. The first issue of this journal appeared in September 1980. A number of creative pieces of literature and critical articles have found place in its pages. Several short stories in Sanskrit appearing in this magazine have been attracting the attention of Sanskrit-knowing people. Reviews of Sanskrit books is also one of its notable features. This magazine is gaining importance and popularity throughout Kerala.

A number of research papers were read by various scholars in various seminars conducted in Kerala during this period. Prof. Venkitasubramania Iyer presented a paper in the Extension Lecture Series, organised by the Kendriya Sanskrit Vidyapeetha, Guruvayoor, in January 1981. Prof. K. Kunjunni Raja read a paper on " Kavi and Kāvya " on the Annual Day of the Vidyapeetha. Sanskrit Departments of Kerala University, Trivandrum, and Calicut University have also organised a number of seminars and symposia on Indology.

The author of this article has contributed four research articles on Nimbārka, Vallabhācārya, Madhva, and Caitanya in the volume *Philosophers of the World* being brought out by the Central Hindi Directorate, Ministry of Education, Government of India, New Delhi. Prof. E. R. Sreekrishna Sharma, Prof. N. P. Unni, Prof. N. V. Krishna Warrier, Prof. M. S. Menon, Prof. R. Karunakaran, Dr. N. V. P. Inithiri, Shri

Rajendran, etc., have contributed several articles in English and Malayalam on Sanskrit literature. Prof. N. P. Unni, Dr. K. Vijayan, and Mr. Ramakrishnan Pillai have contributed articles to the *K. V. Sharma Felicitation Volume* on the following topics respectively : 1. Yamaka poems of Kerala, 2. Śāntarasa according to Śiṅgabhūpāla, and 3. Viśākhavijaya.

A number of scholars and poets of Kerala, though residing outside Kerala, for instance, Prof. K. Kunjunni Raja, Prof. Shreekrishna Sharma, and Dr. C. R. Swaminathan (to mention a few), have contributed a lot towards the Sanskrit studies through their articles appearing in various research journals. *Sanskrit : continuing inspiration*, a learned article by Prof. Raja, appeared in the Sahitya Academy Journal, *Indian Literature*, November–December, 1980.

Dr. K. M. Ezhuthasan, a great modern poet, received Kerala Sahitya Academy Award for Sanskrit in 1979 for his historical Sanskrit Mahākāvya *Keralodayam* (though the Kāvya was published in 1977). Similarly, though Prof. P. C. Devassia's epic Mahākāvya, entitled *Christubhāgavatam*, on the life and teachings of Jesus Christ was published before 1979, the author was honoured for the same by the Sahitya Academy, New Delhi, with its award for Sanskrit during this period.

MAHARASHTRA

V. G. Rahurkar

Maharashtra can boast of a number of eminent research institutes which, besides the departments of Sanskrit in its Universities, carry on a vigorous activity in the field of Sanskrit studies and research. It is not possible to do adequate justice to the fairly large amount of work done by them in this brief report. A reference is, therefore, here made only to a few typical aspects of that work, particularly to those with which the author of this report can claim to be more or less familiar.

The Bhandarkar Oriental Research Institute, Poona, has some noteworthy publications to its credit in recent years. The *Vedavikṛtilakṣaṇa-saṁgraha* (1978, pp. 168), edited by the late Prof. K. V. Abhyankar and Prof. G. V. Devasthali, is a collection of twelve tracts on *Vedavikṛtis* and allied topics. *Recent Trends in Indology* (1978, pp. 131) is a report prepared by Prof. R. N. Dandekar for inclusion in the UNESCO publication, *Oriental and Asian Studies in the Contemporary World.* The Institute has also brought out during the last two years *The Materials used for Indian Epigraphical Records* (1979, pp. 103) by the late Prof. D. B. Diskalkar, *The Yoga of Patañjali* (1979, pp. 350) by Shri M. R. Yardi, a photostat edition of the *Mahābhāṣyadīpikā* of Bhartṛhari (1980), the bhāṇa *Śāradātilaka of Śaṅkara* (1980, pp. 170) edited for the first time by Fabrizia Baldissera of Italy, *Synonymic collocations in the Tipiṭaka : A Study* (1980, pp. 267) by Prof. M. G. Dhadphale, a study, by Dr. Jion Abe of Japan, of the first and second chapters of the *Visuddhimagga* and its commentaries, entitled *Saṅkhepatthajotanī : Visuddhimaggacullaṭikā Sīla-Dhutaṅga* (1981, pp. 152), and *Western and Indian Poetics - A Comparative Study* (1981, pp. 248) by Dr. Suresh Dhayagude. A special mention deserves to be made in this context of Prof. G. K. Bhat's *Nāṭyamañjarī-saurabha* (1981, pp. 280 + 306), which constitutes a

companion volume to his *Bharatanāṭyamañjarī* dealing as it does with the Sanskrit dramatic theory and practice developed by the successors of Bharata. The Bhandarkar Institute is continuing its work on the Cultural Index of the *Mahābhārata* as a preliminary to the proposed Epilogue of the Critical Edition.

The Vedaśāstrottejaka Sabhā, Poona, completed a century of its active life of encouragement to Vedic and Śāstric traditional learning, on the 6th of September, 1975. In commemoration of that occasion the Sabhā published a History of its hundred years. For this History, written in Marathi, the author Dr. C. G. Kashikar has assiduously ransacked the old records and reports of the Sabhā, as is amply evidenced by the nine indexes, appended to it. There is no doubt that this book will be reckoned as one of the important sources for writing the history of Sanskrit studies in modern Maharashtra. The Centenary Commemoration Volume of the Vedaśāstrottejaka Sabhā, entitled *Prācīna Bhāratīya Vidyece Punardarśana*, is edited by Prof. R. N. Dandekar and Dr. C. G. Kashikar and comprises 504 pages. It represents a very significant contribution of Maharashtra to Sanskrit studies in the course of the last two years. The nature and extent of this volume are distinct from and far more comprehensive than the *Vedaśāstradīpikā* which was the Diamond Jubilee Volume of the Sabhā. The Centenary Volume contains twenty-two papers, written specially for the Volume by competent scholars, some of them from outside India, re-examining and re-assessing recent researches relating to the various aspects of Sanskrit and Indological studies.

The Encyclopaedic Dictionary of Sanskrit on Historical principles, which is being published by the Deccan College Research Institute, Poona, under the general editorship of Prof. A. M. Ghatage, promises to be by far the most ambitious project of recent times in the field of Sanskrit studies. The second volume (Parts I and II) of the Dictionary (pp. 976–1224) which has come up to *atṛṣṇa*, is now ready for publication. It is encouraging to know that the published fascicules have been received enthusiastically by all scholars.

The Vaidika Saṁśodhana Maṇḍala of Poona has published the second part of the *Śrautakośa*, English Section, Vol. II (1980, pp. 437–894), prepared by Prof. R. N. Dandekar. The Maṇḍala is also working on the edition of the *Taittirīya Saṁhitā* with the commentaries of Sāyaṇa and Bhaṭṭa Bhāskara Miśra, under the editorship of Dr. T. N. Dharmadhikari.

A noteworthy activity of the Tilak Maharashtra Vidyapeetha, Poona, is the running of classes for diplomas in Sanskrit and Indology. These classes are open to all those who are interested in these subjects, without any conventional conditions for admission. The Balamukunda Sanskrit Vidyalaya of the Vidyapeetha conducts courses leading up to Viśārada and Pāraṁgata degrees. It also organizes summer refresher courses for Sanskrit teachers in secondary schools. A critical edition of Keśava's *Paddhati* on the *Kauśika-sūtra* of the *Atharvaveda*, which forms a part of the great *Kauśika-sūtra* project undertaken under the auspices of the T. M. Vidyapeetha, is nearing completion and is expected to be published in the course the next few months.

The Centre of Advanced Study in Sanskrit, University of Poona, has recently extended the scope of its activity by adding Mīmāṁsā and Nyāya to the subjects of its specialisation. The Centre successfully organized (1) an All-India Seminar on " Ancient Indian Theories on Sentence-meaning " in March 1979, (2) an All-India Seminar on " Aspects of Vedic Exegesis " in January 1980, and (3) an International Seminar on " Pāṇini " in July, 1981. Among the recent publications of the Centre may be mentioned :— *Verbal Forms in the Ṛgveda : Maṇḍala VI* (1978, pp. 314) by G. B. Palsule, *The Cāturmāsya Sacrifices* (1979, pp. 268) by V. V. Bhide, *Pāṇini as a Variationist* (1979, pp. 304) by P. Kiparsky and S. D. Joshi, *Female Divinities in Hindu Mythology and Ritual* (1980, pp. 256) by S. K. Lal, *Proceedings of the Seminar on Ancient Indian Theories on Sentence-Meaning* (1980, pp. 237) edited by S. D. Joshi, *Vyākaraṇa-Mahābhāṣya : Vibhaktyāhnika* (1980, pp. 115) by S. D. Joshi and J. A. F. Roodbergen, *Agnihotra of the Kaṭha Śākhā* (1980, pp. 78), by P. D.

Nawathe and *Vyākaraṇa-Mahābhāṣya: Prātipadikārthaśeṣāhnika* (1981, pp. 191) by S. D. Joshi and J. A. F. Roodbergen.

Dr. Shivakumar of CASS published his thesis *Sāṁkhya as represented in other darśanas* through Naga Publishers, Delhi, and Dr. J. R. Joshi's *Paesi-Kahāṇayam* was published by the Jain Adhyāsana of the Department of Philosophy, University of Poona.

Three volumes of the Select Writings of Prof. R. N. Dandekar have been published during the last two years by the Ajanta Publications, Delhi. The first volume, *Vedic Mythological Tracts* (1979, pp. 383), contains papers relating to Vedic Mythology which is Dr. Dandekar's special field of study. The second volume, *Insights into Hinduism* (1979, pp. 394) comprises papers relating to the history and content of Hinduism. The third volume, *Exercises in Indology* (1981, pp. 385), contains papers relating to such diverse topics as Vedic history, Vedic exegesis, Vedic research, Vedic psychology, the Mahābhārata, and some aspects of ancient Indian tradition. It is gratifying to learn that further volumes of Dr. Dandekar's Select Writings are getting ready for publication.

Dr. T. G. Mainkar's *The Ṛgvedic Foundations of Classical Poetics* (1977, pp. 79), published by the Ajanta Publications, Delhi, reviews Vedic poetry in the light of later classical poetics. Dr. Mainkar's second book, also published by Ajanta (1980, pp. 270), is entitled *The Making of Vedānta*. In this work the author has attempted to throw light on the origin and development of the Vedānta philosophy. His discussions of the Vedānta as depicted in the Vedic Saṁhitās, the Upaniṣads, the Sūtras of Bādarāyaṇa, the Kārikās of Gauḍapāda, the bhāṣyas of Śaṁkarācārya, Rāmānuja, Nimbārka, Vallabha and Madhva, and Yogavāsiṣṭha, are quite suggestive. Dr. H. G. Ranade of the Deccan College Dictionary Department, whose edition of the *Kātyāyana-Śrautasūtra* with English translation and notes was published in 1978, has now brought out an English translation of the first six chapters of the *Āśvalāyana-Śrautasūtra*. Dr. G. U. Thite of the Centre of Advanced Study in Sanskrit of the Poona University has edited two books on Indology. The first contains

nineteen articles in Marathi on the theory and practice of Vedic ritual. The second book, also in Marathi, is *Cārvāka-Samīkṣā.* It comprises twelve articles by experts in the subject. The editor has also included in the book abstracts of these articles in English. The introduction contributed by Tarkatīrtha Laxmanshastri Joshi may be regarded as a special feature of the book.

At the University of Bombay Dr. Sadashiv Ambadas Dange is now the Bhandarkar Professor and Head of the Department of Sanskrit. Dr. Dange's *Sexual symbolism from the Vedic Ritual* was published in March 1979. He is presently occupied with the preparation of the Motif-Index of the Purāṇas.

The Bhāratīya Vidyā Bhavan of Bombay is actively promoting Sanskrit studies and research in a variety of ways. The Anantacharya Research Institute, Bombay, also has planned and is implementing a programme of research and publications. The Sura-bhāratī and Devavāṇī-mandiram of Bombay have been devoting themselves mainly to the cause of the propagation of Sanskrit among the people. Śrīvatsa-Bālamandiram, Bombay, which is a Montessorial school for children with Sanskrit as medium of instruction is a novel experiment in the field of Sanskrit studies.

Some of the other organizations working for the propagation of Sanskrit at several levels are located at Dhulia, Ratnagiri, Margaon, and Fonda.

At Nagpur, the near nonagenarian doyen of Sanskrit studies in India, Prof. V. V. Mirashi is happily still actively engaged in his researches. The Vidarbha Saṁśodhana Maṇḍala, which derives its inspiration mainly from him, publishes an 'Annual' containing papers relating to Sanskrit and Indology. Incidentally, a noteworthy thesis has been published in Goa, namely, *L'Homme d'après la Ṛgveda Saṁhitā* (1980, pp. 240).

Eleven years ago, the Government of Maharashtra established five centres at Bombay, Poona, Satara, Aurangabad, and Nagpur for promotion of the study of Vedic recitation of different śākhās. The Government of India also has started such a

centre at Poona. The work of these centres is progressing fairly satisfactorily. Besides these centres, there are several private Veda Pāṭhaśālās in the State. One of the oldest among these (founded at Poona in 1881) has brought out a directory of Vaidikas in two volumes. A reference may be made in this very context to the *Vedavikṛtilekhana* undertaken by Pandit Karambelkar of Poona.

Sanskrit journalism is quite active in Maharashtra and the following journals are being regularly published: the weekly *Saṁskṛta-Bhavitavyam* of Nagpur, the fortnightly *Śāradā* of Poona, the bimonthly *Gīrvāṇa-sudhā* and the quarterly *Saṁvid* of Bombay, the *Guñjārava* of Ahmednagar, and the recently started *Saṁskṛta-Śikṣakaḥ* of Poona. Mention may be made in this very context of some significant contributions in the field of creative writing in Sanskrit. The *Triśaṅku* by Shri D. D. Bahulikar must be said to be one of the most remarkable publications of recent times. It is brought out by the Saṁtrikā of the Jñānaprabodhinī, Poona. It is a collection of original Sanskrit verses on different topics of human interest. The book also contains Marathi and English translations of the Sanskrit verses. Dr. Mainkar's *Gāyikā-Śilpakāram* is a collection of original sonnets in Sanskrit centering round a single theme. The *Umaraśatakam* recently published at Poona is a metrical translation in Sanskrit by the late Prof. N. G. Suru of the *Rubiat* of Omar Khayyam. Among other recent compositions in Sanskrit may be mentioned *Pāṇḍuraṅga-smaraṇam*, *Jīvanasāgaraḥ*, *Kalyāṇakośaḥ* and *Subodhakathāsaṁgrahaḥ* written and published by S. B. Velankar, the editor of *Gīrvāṇasudhā*. A reference may be made here also to *Candrasenaḥ : Durgadeśasya Yuvarājaḥ* (1980, pp. 80), a Sanskrit stage adaptation of Shakespeare's *Hamlet*, by S. D. Joshi and V. Deo. It is interesting to note that this Sanskrit adaptation was staged at Poona on the occasion of the International Seminar on Pāṇini held in July 1981.

A very welcome development from the point of view of Sanskrit studies in Maharashtra is reinstatment, from 1982, of Sanskrit in the high-school syllabus from the eighth standard.

ORISSA

A. C. Swain

Since the 7th century A. D. Orissan authors have been writing in Sanskrit. Their contribution to the growth of Sanskrit literature has been multifarious. Their writings cover such areas as art, architecture, music, āyurveda, kāvya, and rhetorics.

In the beginning, Sanskrit books were published by scholars like Mahārājā Bīramitrodaya Siṁhadeva, the then ruler of Sonepur state of Orissa, on their own initiative. But, for the first time in 1969, a systematic and organised attempt was made to bring to light Sanskrit works written by poets and dramatists of Orissa. A project was undertaken by the Government of Orissa in the Directorate of Tourism, Sports and Culture to edit and publish the palm-leaf manuscripts deposited in the Orissa State Museum. Up to 1979 eleven volumes had already been published under the general title of "Orissan Oriental Text Series".

During the period under report commencing with April 1979 the following are some of the publications brought out by the Department of Tourism.

1) *Gaṅgavaṁśānucaritam* of Vāsudeva Ratha Somayājī (Orissan Oriental Text Series No. 12), edited by Smt. Pramila Mishra. Vāsudeva Ratha Somayājī who flourished in the middle of the 18th century wrote this Campū-Kāvya under the patronage of Gajapati Puruṣottama Anaṅga Bhīma Deva (1728–1776 A. D.), a powerful and enlightened ruler of Khemundi kingdom in South Orissa. The Gaṅga King was an intrepid warrior and conqueror and a great patron of learning. In an ornamental style, the author has presented the history of the famous Gaṅga dynasty of ancient Orissa. He has beautifully described the Jagannātha Temple and the Car Festival. A considerable portion of the

Kāvya is devoted to the singing of the glory of Puruṣottama Ananga Bhīma Deva, his kingdom, his administration, etc. The Kāvya consists of ten chapters and narrates the history of 18 kings of the Gaṅga dynasty, who were the builders of big and beautiful temples at Puri. However, this entire history as presented by the author is based on mere tradition; actually it has been disproved by the discovery of later stone inscriptions and copper-plate grants of the Imperial Gaṅgas.

2. *Kelikallolinī* of Anādi Miśra (Orissan Oriental Text Series No. 13.) edited by Smt. Pramila Mishra. Anādi Miśra (1650 A. D. - 1734 A. D.) has to his credit a number of works like *Maṇimālā* Nāṭikā (a drama in four acts) and *Rāsa-goṣṭhī-rūpakam* (one-act play depicting the Rāsa dance of Śrī Kṛṣṇa with the Gopīs). The present text *Keḷikallolinī* is a beautiful classical Sanskrit Kāvya. In five taraṅgas (Cantos) it presents the romantic theme of the amorous sports of Rādhā and Kṛṣṇa.

3. *Abdadūtam* of Kṛṣṇa Śrīcandana (Orissan Oriental Text Series No. 14), edited by Shri Bhagaban Panda. Like Vāsudeva Ratha, Śrīcandana also was the court poet of Puruṣottama Anaṅga Bhīma Deva of Khemundi, and he can safely be put in the middle of 18th century. The author has composed this Dūta-Kāvya of 151 verses on the model of the *Meghadūtam* of Kālidāsa; he has borrowed from Kālidāsa the metre (Mandākrāntā) and even the title (*Abda* = the cloud, *Abdadūtam* = the cloud-messenger) of his work. He poetically describes how, after the abduction of Sītā by Rāvaṇa, Rāma in anguish requests the cloud to take his message to her. He advises the cloud to proceed towards the south and directs the way starting from the mount Mālyavān. The cloud is to pass through the Vindhyas, along the temple of Nīlakaṇṭha and rivers like Kṛṣṇā, Narmadā, and Rebā. He is to assure Sītā that Rāma is preparing to free her from the clutches of the demon. Due to want of orderly description of mountains, rivers, and temples, the route of the messenger from Mālyavān to the place of Sītā's detention cannot be identified clearly as the route followed by the cloud in the case of the *Meghadūtam*.

4. *Adbhuta-sāgara* of Yogīśvara Pātra (Orissan Oriental Text Series No. 6) edited by Smt. Pramila Mishra. The author Yogīsvara was an honourable officer under Gajapati Niśśaṅka Bhānu Deva (1413 A. D. – 1435 A. D.), the last Gaṅga sovereign. The *Adbhuta-sāgara* of Yogīśvara is a digest of the science of prognostics along with the propitiatory rites and rituals for removing the foreboded evil. The text, which is very much like the *Adbhuta-sāgara* of Vallālasena Deva, the king of Bengal of 12th century A. D., presents complete picture of various types of omens, portents, wonders, and symptoms pertaining to the divine bodies, the atmospheric phenomena, and the earthly objects. Detailed description of different ceremonial rites to be observed to avoid the calamities and the time specified for the fruition of their effects have also been furnished.

In addition to the above-mentioned four publications brought out by the Directorate of Tourism, Sports and Culture, individuals working in institutions like Sadashiva Kendriya Sanskrit Vidyapeetha and S. C. S. College, Puri, have also brought out useful publications enriching the Sanskrit literature in Orissa. The following need special mention here :

Of the varied contributions of Dr. Ladukeswara Satpathy in the field of Sanskrit studies, his book *Saṁskṛtavarṇānāṁ svarūpaṁ samutpattiśca* is particularly noteworthy. It is a treatise on Sanskrit phonetics, in which the author with his mastery of Pāṇinian system of Sanskrit grammar has made a new approach to the subject. Dr. P. S. Hebbar, Professor of the Kendriya Sanskrit Vidyapeetha, has brought out a book *Dvādaśa-darśana-samīkṣaṇam*, which is a critical survey of the different systems of Indian Philosophy. In it the author has attempted a comparative analysis of the different texts on Indian Philosophy. Prof. Kishore Chandra Mahapatra of the Kendriya Sanskrit Vidyapeetha has brought out a treatise entitled *Dāyabhāga*. It is a study on the division of paternal property based on the views of different Smṛtikāras. Shri Braja Kishore Swain, a research scholar working in the Kendriya Sanskrit Vidyapeetha, has critically edited the *Vārṣika-parva-saṁgraha*, a Smṛti-digest written by Bhuvaneś-

wara Badapanda. The text, with an introduction in English, is published under the auspices of the Utkal Sanskrit Research Society, Puri.

Pandit Prabodha Kumara Mishra, who happens to be a journalist, is keenly interested in popularising Sanskrit in Orissa. One of his noteworthy publications is *Vandinaḥ svadeśacintā* which is a Sanskrit rendering of Pandit Gopabandhu Das's Oriya poem *Vandira ātmakathā*.

The publication of periodicals is also making its contribution to the promotion of Sanskrit in Orissa. For quite a long time a quarterly Sanskrit journal entitled *Manoramā* is being published under the editorship of Pandit Ananta Tripathy Sharma who is a winner of the Presidential award. Recently, since 1976, another quarterly journal by name *Digdarśinī* has been coming out from Puri. This is an outcome of the combined efforts of a few teachers and research scholars of the Sadashiva Kendriya Sanskrit Vidyapeetha, Puri. They have taken the initiative in starting the Utkal Sanskrit Research Society, and *Digdarśinī* is the publication of this society.

PANJAB AND CHANDIGARH

Ram Gopal

Chandigarh, which is a Union Territory and which now serves as the joint capital of Panjab and Haryana, is situated adjacent to the old bed of the Vedic river Sarasvatī (called Ghaggar now-a-days) which inspired the Vedic seers to compose the immortal hymns and which later became synonymous with the goddess of learning on account of the remarkable flowering of learning on its banks. In the recent years also the city has captured the past glory of the river Sarasvatī and has become a renowned seat of learning. And the University located here, which is called Panjab University by virtue of its being the rightful successor to the pre-partition Panjab University, Lahore, has grown into famous centre of Post-graduate teaching and research with as many as fifty Departments of arts, sciences, and technology. True to its past glorious tradition the Panjab University, Chandigarh, has always been bestowing due attention on the promotion of Sanskrit studies. In pursuance of this laudable policy the University has set up, in addition to the ordinary post-graduate Department of Sanskrit, two special Departments, namely the Department of Kālidāsa Chair in Sanskrit and the Department of Dayānanda Chair for Vedic Studies.

It is remarkable that in the whole of India the only Sanskrit Chair named after the immortal poet Kālidāsa has been established at the Panjab University and has been provided with necessary facilities. The Department of Kālidāsa Chair, headed by Prof. Ram Gopal, is devoted to the pursuit of original researches on all the important aspects of the Sanskrit language, literature, and culture, and its scope is not confined to the study of Kālidāsa alone. Moreover, in order to promote research this Department admits a limited number of research scholars and guides them in their research work leading to the degree of Doctor of Philo-

sophy in Sanskrit. During the period under review the Head of this Department, Prof. Ram Gopal, published half a dozen research papers and completed his U. G. C. sponsored research project entitled "The History and Principles of Vedic Interpretation" which is now in press.

The Department of Dayānanda Chair for Vedic Studies is engaged in conducting researches in Vedic literature especially from the standpoint of Svāmī Dayānanda Sarasvatī, the founder of Ārya Samāja. Its first Professor and Head, Dr. Ram Nath Vedalankar, who joined the Department in 1976 and retired in 1979, published several research articles and authored the book in Hindi entitled *Veda-Bhāṣyakāron kī Vedārtha-Prakriyāen* (Svāmi Dayānanda kī Veda-Bhāṣya-Prakriyā ke Viśeṣa Vicāra-sahita) which was brought out by the Department in 1980. Dr. Bhavani Lal Bharatiya joined the Department as Professor and Head in December, 1980. This Department also enrols candidates for the Ph. D. Degree. The Vishveshvarananda Vedic Research Institute, Hoshiarpur, which was founded by Svāmī Viśveśvarānanda and Svāmī Nityānanda at Simla in the beginning of the 20th century and which was later shifted first to Lahore in 1923 and then to Hoshiarpur after partition, handed over to the Panjab University in 1965 (1) the Research Department engaged in the preparation of the comprehensive Vedic Dictionary and (2) the Department of post-graduate teaching, but retained the press and the publication wing. The unit thus taken over by the University was originally named as *Vishveshvaranand Institute of Sanskrit and Indological Studies* but was re-designated as *Vishveshvaranand Vishva Bandhu Institute of Sanskrit and Indological Studies* in 1973 to commemorate its first Director Dr. Vishva Bandhu. The traditional Sanskrit teaching section of the Panjab University was transferred to this Institute at Hoshiarpur from the Chandigarh Campus of the University in 1965. Now the University Institute at Hoshiarpur comprises three distinct sections, namely (1) the post-graduate Sanskrit teaching section for M. A. classes, (2) the traditional Sanskrit teaching section for Prājña, Viśārada, Śāstrī, and Ācārya classes, and (3) the research section

concerned with the completion of the Vedic Dictionary Project started by Svāmī Viśveśvarānanda and Svāmī Nityānanda in 1903. As pointed out above, the Vishveshvaranand Vedic Research Institute, Hoshiarpur, maintains its separate entity.

The Punjabi University, Patiala, which was established two decades ago for the development of the Punjabi language and literature, has been taking good care of Sanskrit studies within its jurisdiction. Shortly after its inception this University set up the post-graduate Department of Sanskrit at the University campus, and has been gradually expanding it. In the year 1979 the Reader-Head of the Sanskrit Department, Dr. D. K. Gupta, was elevated to the Professorial Chair. Prof. Gupta has published several original books on Daṇḍin and his works.

It is a matter of regret that there is as yet no Department of Sanskrit at the Guru Nanak Dev University, Amritsar. Only the D. A. V. College, Jullundur, affiliated to this University, provides facilities for the teaching of M. A. classes in Sanskrit, and there is no other institution for post-graduate studies and research in Sanskrit within the jurisdiction of this University.

Panjab, the cradle of Vedic lore and ancient Indian civilisation, continues to preserve the age-old tradition of Sanskrit teaching in Pāṭhaśālās according to the traditional method. Over a dozen Pāṭhaśālās in various towns of Panjab prepare Sanskrit students for the Oriental Title Examinations, namely, Prājña, Viśārada, and Śāstrī conducted by the Panjab University, Chandigarh, the Punjabi University, Patiala, and the Guru Nanak Dev University, Amritsar. Only two Pāṭhaśālās, one at the Hoshiarpur and the other at Khanna, provide facilities for the teaching of Ācārya classes. It is heartening to note that the number of Sanskrit students appearing in the above-mentioned examinations is fairly good. In full one year nearly one thousand candidates take the said Sanskrit examinations conducted by all the three Universities of Panjab, although all are not regular students of the Pāṭhaśālās and many of them happen to be private candidates. In Chandigarh also there is one Pāṭhaśālā which prepares students

for Prājña, Viśārada, and Śāstrī examinations of the Panjab University.

Almost all the colleges in Chandigarh and Panjab provide facilities for the teaching of Sanskrit as an elective as well as an additional subject to the students of degree classes. Although the number of students offering Sanskrit as an elective subject at B. A. level is very small in comparison with those offering modern subjects like history, economics, or political science, these students contribute their mite to the preservation of the tradition of Sanskrit learning. The main reason for the small number of Sanskrit students in our colleges is that Sanskrit is not as helpful as the modern subjects in securing a job in public undertakings or in private firms in these difficult times of mounting unemployment.

In most of the schools in Chandigarh and Panjab there is provision for the teaching of Sanskrit. However, the increasing impact of modernisation and the diminishing prospects of employment for those offering Sanskrit as a subject of study are adversely affecting the number of students opting for Sanskrit at various levels of education. Moreover, the recent changes in school curricula have relegated Sanskrit to a very inferior position and have restricted the scope for offering Sanskrit along with several modern subjects in schools.

RAJASTHAN

R. C. Dwivedi

The teaching of Sanskrit in Rajasthan is done through traditional Sanskrit Colleges and the Colleges affiliated to the three Universities of Rajasthan, which latter also provide facilities for post-graduate teaching and research through their Departments of Sanskrit. Sāhitya and Darśana are the major areas of research activity in the Universities.

Voluntary Organisations : Rajasthan Sanskrit Sahitya Sammelan, Rajasthan Sanskrit Parishad, Rajasthan Sanskrit Saṁsad and a few others are engaged in the propagation of Sanskrit by organising general and specialised conferences.

Besides individual scholars, the Rajasthan Oriental Research Institute, Jodhpur, publishes regularly Sanskrit texts and studies. The Jain Viśvabhāratī, Ladnu, is the premier institution of Prakrit and Jainological studies. The City Palace of Jaipur has published its catalogues of manuscripts in two volumes and has issued Kāvyas containing data of historical significance.

The Directorate of Sanskrit Education, unique of its kind in the country, was established in the year 1958, for the improvement of Sanskrit studies in Rajasthan, on the basis of the recommendations made by the Sanskrit Reform Commission. This Directorate manages and controls all Government and recognised institutions, imparting Sanskrit education according to traditional methods. At present, 43 Government, 72 Aided, and 59 Recognised institutions are working under the Department. Besides these, there are three training colleges and one training school for teachers of Sanskrit.

About fifty-four thousand pupils have been receiving Sanskrit education through traditional system, in these institutions. These include 560 students for Shastri and 82 for Acharya degrees.

The Sanskrit colleges are affiliated to the University of Rajasthan, Jaipur, for academic and examination purpose. Besides these institutions a few centres of higher studies like Pothikhana of Jaipur city palace, Vedic Tattva Shodh Sansthan, Jaipur, Anoop Sanskrit Library, Bikaner, Rajasthan Prachya Vidya Pratishthan of Jodhpur, etc. have been helping scholars in their research in the field.

Few achievements

During the period under review one new institution at Sagwara (Dungarpur) was established and other two were upgraded. New subjects of Purva Ayurveda, Jyotish, Typing were introduced in 26 Praveshika and 11 upadhyaya institutions respectively.

A three days' Vedic Convention was held during the year 1978, and was attended by Vedic scholars from all over the country. Vedic recitations of different Vedic schools were recorded. The Rajasthan Sanskrit Saṁsad has also prepared a tape record of about five thousand Mantras and a documentary film.

The Government of Rajasthan has decided to establish a " Sanskrit Academy " in Rajasthan. It is hoped that, with the establishment of the academy, the work of collecting, editing, and publishing rare Sanskrit manuscripts will be done much more rapidly.

UTTAR PRADESH

G. C. Tripathi

The progressing strides of Sanskrit continued unabated in Uttar Pradesh (U. P.) in the past two years. Whereas Sanskrit is proving to be a very popular optional subject in the University education, the deterioration in the interest in and the standard of the traditional Sanskrit education is causing alarm. The main centre of publication of Sanskrit texts and research works remained Varanasi closely followed by Allahabad, but Lucknow, Kanpur, Agra, Meerut, and Aligarh are also coming up rapidly. Besides commercial concerns at these places, Sanskrit works were brought out by the publication departments of the Banaras Hindu University (B. H. U.), Sampurnananda Sanskrit University (Varanasi), G. N. Jha Kendriya Sanskrit Vidyapeetha (Allahabad), and Akhila Bharatiya Sanskrit Parishad (Lucknow).

The main branches of Sanskrit study fostered in U. P. are Vyākaraṇa, Nyāya, and Sāhitya, followed by Veda, Vedānta (especially Advaita and Viśiṣṭādvaita), and Tantra.

The Kendriya Sanskrit Vidyapeetha at Allahabad completed its 15-year old project by publishing the last volume of a voluminous Tantra work called *Mahākālasamhitā* in 1979. It also published three older commentaries on the *Nyāyasūtras* of Gautama entitled *Nyāyatātparyadīpikā* by Bhaṭṭa Vāgīśvara (1979), *Gautamīyasūtraprakāśa* by Keśava Miśra (1979), and *Anvīkṣānayatattvabodha* by Vardhamāna Upādhyāya (1979) — the first two edited by Dr. K. N. Jha and the third by K. Raghunathan.

The *Padyaracanā* of Lakṣmaṇa Bhaṭṭa Aṅkolkar was re-edited with appendices etc. by Dr. Jagannatha Pathak and published in 1979. The *Sāhitya-Kaumudī* of Baladeva Vidyābhūṣaṇa with *Kṛṣṇanandī* Sanskrit Commentary (ed. by Dr. B. M. Awasthi) has also been brought out recently by the Vidyapeetha.

Mention may also be made of *the Bhārgava-Tantram*, a Pāñcarātra work, edited for the first time by Dr. R. P. Chowdhary and published recently, as also of the *Bhaṭṭārka* a hitherto unknown work on the Categories in Mīmāṁsā Philosophy ed. by Dr. A. T. Pingale (Allahabad, 1981) with his own commentary. The *Jhānsīśvarī-Caritam* published by the Vidyapeetha is a Sanskrit Mahākāvya on the life of Mahārāṇī Lakṣmībai of Jhansi composed by Shri S. C. Pant (1980).

The Vidyapeetha has undertaken the project of the compilation of a *Vedabhāṣya-Kośa* (Meanings of Vedic words according to Indian commentators).

The Akhila Bharatiya Sanskrit Parishad, Lucknow, has the privilege of publishing many research works of Prof. Ludwik Sternbach, who had been so closely associated with the International Association of Sanskrit Studies and the World Sanskrit Conference. *Verses attributed to Murāri* (1979), *Unknown Verses attributed to Kṣemendra* (1979), and *Aphorisms and Proverbs in the Kathāsaritsāgara* (text and translation 1980, 1981) are some of these works which break entirely new ground and make rich contribution to the study of Sanskrit *Subhāṣitas*. The Parishad also brought out a felicitation volume in two parts for Prof. Sternbach early this year, which unfortunately turned into a Commemoration Volume due to the sudden demise of the Professor in March 1981 before the volume could be officially presented to him. Mention may also be made of a study of the *Lakṣmī-Tantram* in Hindi by Shri A. K. Kalia and the regular publication of *Ṛtam* (an Indological Journal) and *Ajasrā* (a Sanskrit Magazine) both of which maintain a high standard.

Among the Sanskrit publications of the B. H. U., the following works deserve special mention : *Dattaka-Mīmāṁsā* (Dharmaśāstra) ed. by Rajendra Pandey (1980-81), *Vijñānāmṛtabhāṣya* on the *Brahmasūtras* ed. by Kedarnath Tripathi, *Siddhāntaśiromaṇi* (Jyotiṣa) by R. M. Upadhyaya (1981), and *Taittirīya-Prātiśākhya* with Hindi Translation etc. by Sudhakar Malaviya (1981).

Among the important works published by Commercial Concerns the following deserve to be mentioned :

I *Veda / Avesta*

1. *Vaidika Khilasūkta : Eka adhyayana* (Hindi) by O. P. Pandey, Kanpur 1979.
2. *Yayāti-Ākhyāna : Eka adhyayana* (Hindi) by Girishchandra Sharma, Aligarh 1980.
3. *Vaidika Devatā : Udbhava aur Vikāsa* (Hindi), Vol. I, by Gaya Charan Tripathi, Delhi 1981.
4. *The Avestan : A Historical and Comparative Grammar* by S. S. Mishra, Varanasi 1979.
5. English translation of Hillebrandt's *Vedische Mythologie* by S. R. Sharma, Delhi 1980.

II *Grammar and Philosophy*

1. *Saṁskṛta Bhāṣā-Vijñāna* by Prof. S. B. Dwivedi, Kanpur 1979.
2. *Word and its Meaning : A New Perspective* by K. N. Chatterjee, Varanasi 1980.
3. *Saṁskṛta Kośa : Udbhava aur Vikāsa* (Hindi) by Balmukund Dwivedi, Allahabad 1979.
4. *Ācārya Bhāskara : Eka adhyayana* (Hindi) by Ramjanna Mishra, Varanasi 1980.

III *Texts and Studies in Indian Philosophy*

1. *The Original Yoga : As expounded in Śiva-Saṁhitā etc.*, by Shyam Ghosh, Delhi 1980.
2. *Sambandhabhāṣya-Vārttika*, ed. by S. Subrahmanya Shastri, Varanasi 1980.
3. Siromaṇi's *Ākhyāta-Śaktivāda* by K. N. Chatterjee, Varanasi 1981.

4. *Upaniṣadon kā Tattvajñāna* (Hindi), Haridvar 1980.

5. *Bhāratīya Darśana aur Mukti Mīmāṁsā* (Hindi), Varanasi 1980.

6. *Bhagavān Śrīkṛṣṇa aur Śivatattva* (Hindi) by Mm. Girdhar Sharma Chaturvedi (posthumously published), Varanasi 1981.

7. *Gītā men jñāna, bhakti aur karma kā samanvaya* (Hindi) by Gagandeva Giri, Varanasi 1979.

8. *Vijñaptimātratāsiddhi*, a fresh edition with English translation by K. N. Chatterjee, Kishore Vidya Niketan, Varanasi 1980.

IV *Sāhitya*

1. *Mahākavi Kṣemendra kṛta Bhāratamañjarī kā Samīkṣātmaka Adhyayana* (Hindi), Ahmedabad / Delhi 1980.

2. *Vyañjanāprapañca-samīkṣā* (Sanskrit) by Mukunda Madhava Sharma, Varanasi 1979.

3. *Śrīharivākyasudhāsindhu* (Text), Varanasi 1979.

4. *Uttararāmacarita kī Śāstrīya Samīkṣā* (Hindi), Varanasi 1980.

5. *Śrīkṛṣṇa-Karṇāmṛta* of Līlāśuka (ed. with Hindi Tr.) by R. B. Joshi, Delhi 1979.

6. *Ubhayābhisārikā* of Vararuci (tr.) by Amiya Rao, Delhi 1979.

V *Technical Literature including Music, Astronomy and Art*

1. *Indo-Greek Jewellery* by R. G. Chandra, Delhi 1979.

2. *Prācīna bhāratīya kālagaṇanā evaṁ pāramparika saṁvatsara* (Hindi) by Ramji Pandey, Varanasi 1980.

3. *Mathematics in ancient and medieval India* by A. K. Bag, Varanasi 1979.

4. *Prācīna Bhāratīya Ārthika Vicāra* (Hindi) by R. N. Tripathi, Allahabad 1981.

5. *Musical Instruments of India* by S. Bandopadhyaya, Varanasi 1979.

6. *Fruits and Vegetables in Ancient India* by Prof. P. V. Sharma, B.H.U., Varanasi 1979.

7. *Political Thoughts in Sanskrit Kāvya* by Gita Upadhyaya, Varanasi 1979.

8. *Prācīnarājyaśāstra-arthaśāstrayoḥ vaijñānikam adhyayanam* (Sanskrit) by Satya Narayana Mishra, Varanasi 1980.

9. *Svara aur rāgon ke vikāsa men vādyon kā yogadāna* (Hindi) by Indrani Chakravarty, Varanasi 1979.

10. *Music: Its form, function and value* by Swami Prajñānanda, Delhi 1979.

11. *The Beautiful in Indian Art* by Shyamala Gupta, Delhi 1979.

12. *Classical Indian Dance in Indian Literature and Art* by Dr. Kapila Vatsyayana, Delhi 1979.

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15. *Economic life in ancient India* by M. A. Buch, Allahabad 1979.

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A special mention needs to be made here of the Purāṇa section of the All India Kashiraja Trust, Ramnagar, Varanasi, and the critical editions of the Purāṇas and studies connected with them published by it. One of its recent publications is *Nārada Purāṇa : A Critical Study* by Dr. K. Damodaran Nambiar, 1979.

A comprehensive scheme to explore, collect, and preserve Sanskrit manuscripts has been sanctioned by the Ministry of Education and it has been now entrusted to the G. N. Jha Kendriya Sanskrit Vidyapeetha, Allahabad, for implementation,